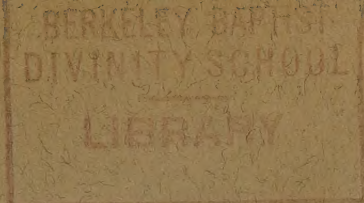


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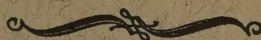
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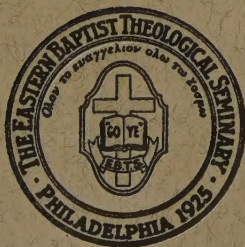
◆ THE ◆ CHRISTIAN REVIEW

A Quarterly Magazine

PUBLISHED BY THE
EASTERN BAPTIST THEOLOGICAL SEMINARY



OCTOBER , 1932



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AUSTEN KENNEDY DE BLOIS, *Editor*

Volume I

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Number 4

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Editorial Notes

THE EMINENT ENGINEER, Sir William Wilcocks, who died a few weeks ago, was a great and lovable personality. He projected and designed the Assuan Dam, and the irrigation of Mesopotamia. The Dam is one of the engineering wonders of the world. Its construction has given Egypt enormous areas of new lands, and has caused the desert to blossom as the rose. An even greater scheme was the irrigation of Macedonia, which at a cost of \$120,000,000 has added to that country's resources three and a half million acres of fertile soil. Sir William was a profoundly spiritual man, and spent the last years of his life in translating the New Testament into Egyptian. He always abounded in works of charity, and gave himself in eager sympathy to the poor, the sick and the distressed. He dedicated his genius to the needs of humanity.

* * *

DISTILLERS are happy and full of hope in these days. Mr. A. T. Boyd, managing director of one of the Belfast distilleries, recently arrived in New York. He announced that "our firm is confident that the United States is going wet after the forthcoming election in November. I propose to make arrangements for the appointment of agents, and plan to study the best methods of selling. In former days we shipped 1,000 cases a week to the States." Mr. Boyd represents only one whisky-making concern, but a reliable newspaper asserts that all the distilleries in Ireland and Scotland are on the alert and preparing to saturate our country with a devastating flood of intoxicants, if America shall renounce its moral sanctions and "return as the dog to its vomit and as the swine to its wallowing in the mire."

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GOETHE considered music to be the most indispensable of the pleasures of life, and a source of elevation and exaltation of spirit. He said, at one time, "Music, whose magic force has been felt by man from the earliest ages, still works powerfully on us. An influence proceeds from it which overpowers everything. Even the religious cult cannot dispense with it, as one of the mightiest instruments for influencing mankind." Its place in church worship has always been acknowledged. Amongst Protestants, however, except in the case of State establishments, it has often failed in its high purposes because of indifference or ignorance or fear of a descent into ceremonialism. We have attended countless conferences and conventions where almost all manner of matters of church administration were considered, but have never happened to hear a single intelligent discussion of music as a factor in Christian worship. The music in many churches is either feeble or atrocious. In the exhibitions of church quartettes the element of real spiritual aspiration is usually absent.

The whole subject demands thorough and prayerful study on the part of church leaders. In this day we are beginning to awake to the fact that the voice of thanksgiving and praise is quite as essential to the service of worship as the discourse of the preacher. The time may come when our congregations will join in hearty, full-bodied worship of God, and the words of the Psalmist will no longer seem sinister and without meaning: "Let the people praise thee, O Lord; let *all* the people praise thee!"

* * *

ATTENDANCE at the regular Sunday services of the churches has greatly declined during the past generation. This is a fact that probably will meet with support from every judicious student of religious conditions. What is the reason? And what is the remedy? We venture to suggest to our readers for their consideration the following reasons for the somewhat alarming decline: (1) The increased stress of modern life; (2) The multiplication of interesting

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activities that absorb the attention of the individual; (3) The keener pursuit of pleasures which the leisure hours of six week-days are not sufficient to satisfy; (4) A changed view of the Lord's Day and of the duty of public worship, shared by both Christians and people of the world; (5) The blighting influence of modern doubt or indifference regarding the Bible, the supernatural, and all religious observances. We suggest as possible remedies: (1) A more highly educated ministry; (2) Serious attention to the programs of public worship, ensuring a broader, richer and more attractive service; (3) A concerted effort to win the working-classes through all possible agencies; (4) A great revival of open-air preaching; and (5) Above all, a profound spiritual awakening.

* * *

SCIENTISTS are not usually optimists. At the recent meeting of the British Association the strain of pessimism was apparent throughout the sessions. It was prominent in the presidential address of Sir Alfred Ewing. In the ample optimism of Victorian days it was assumed, serenely and proudly, that every advance in science was a step forward toward the Golden Age. Sir Alfred is not so sure. In his address he surveys "the sweeping pageant of discovery and invention" in masterly fashion, but at the end of it he is left with a chill at the heart. He asks the discerning question: "Whither does all this lead?" And he has no answer! Happiness does not come from increase of knowledge; nor does wisdom. Today man soars into the upper air—and even into the stratosphere,—and dives into the depths of the sea in steel ships. He travels the earth speedily in limited trains and motor cars. He has learned many of the secrets of the stars and is pursuing the atom to learn its mysteries. Nevertheless, he is no nobler than his ancestors, to whom these marvels might have seemed like the blackest magic.

Sir Alfred realizes the fact that "science marches," but he does not believe that wisdom marches with it. He grimly reminds us that "geologists have traced the records of ex-

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inct species that perished through the very amplitude and efficiency of their personal apparatus for attack and defense."

* * *

Science is giving man more and more leisure, but man has not learned how to use that leisure, and spends it largely in degenerative ways. Science has put into his hands the control of nature long before he has learned self-control. The first fine careless rapture of the Victorians has vanished; and now many of the thinkers amongst the scientists are plunged into gloom as they regard the futile ends of discovery, invention and progress. "All, all is vanity!" To the Christian, however, the words of Christ are tremendously significant in our day: "What shall it profit a man, if he shall gain the whole world and lose his own soul?" And the Christian finds infinite comfort and joy in the realm of spiritual certainties, and in that hope which is an anchor of the soul, which regards all material progress as secondary and unsatisfying, and which enters triumphantly "into that within the veil."

* * *

PREACHERS suffer many things because of their critics. Besides the various loose-tongued accusations that are leveled at them in other quarters they are frequently brought to book within the realm of knowledge. They do not know the world, it is said, or they are woefully ignorant of current literature, or they are intellectually barren when it comes to the matter of modern science, a field of infinite wealth. It is probable, however, that the average minister is rather more familiar with all of these domains than is the average citizen. On the other hand, the preacher is seldom arraigned for lack of theological knowledge. In point of fact, he is often accused of knowing too much of theology to the detriment alike of his parishioners, and of his own progress in other areas of knowledge. Preachers do not preach with power or efficiency, it is said, because they are "mere theologians." They are "dry-as-dust" in

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their habits of thought. The theological seminaries have alienated in them the joys of human fellowship and destroyed the spirit of human sympathy. Such criticisms, and we often hear them, are wide of the mark and utterly unjust and untrue.

* * *

THEOLOGY is necessary for the modern preacher. He needs more of it rather than less. We sometimes quote the statement that the apostles were "ignorant and unlearned men." This was true, however, only with respect to Greek and Latin literature and philosophy. They had their theology direct from the fountain-head of theology, the great Teacher. Today an excellent piety tied up with plenty of college secular learning and science are not sufficient for the preacher. He should not enter upon the sacred tasks of the Gospel ministry with a "juvenile religious mind," picking up his theology out of casual reading, and experimenting with a church in acquiring convictions that should have been his primary message. He needs a strict theological training, deep and rich theological backgrounds. He should know the history of theological doctrine. He should understand clearly what the strong men of the past have taught as essential Christianity. He should know and estimate carefully the trends of theological thinking. Thus he will avoid many intellectual pitfalls; he will escape all superficial errors; he will learn to judge wisely, and he will not indulge the delusion that he has discovered as new truth that which is as old as the everlasting hills. Dr. P. T. Forsyth used to warn his students to discourage the accumulation of all kinds of extraneous knowledge and to concentrate upon those subjects that dealt directly with their work. Theological schools were never so necessary as today; and the wise student, looking forward to a ministerial career, will find that the theological discipline, faithfully followed, will issue in a fruitful and abundantly efficient life-service.

The Gospel for the Continent

BY GORDON PALMER, D.D., *Pastor First Baptist Church, Pomona, California*

(Address delivered at the Centenary Celebration of the American Baptist Home Mission Society, in connection with the annual meeting of the Northern Baptist Convention, held in San Francisco, July, 1932.)

THE Continent needs the Gospel. Times are out of joint. The social, political and industrial world is topsy-turvy. Carnality and confusion of tongues add to the perplexity. Honor and honesty are vanishing quantities. Prosperity has blinded our eyes. We are pushing God out. We are living a divorced life. We have divorced ourselves from the supernatural and spiritual and married ourselves to the material and mechanical. We have been "sowing to the flesh" and of the flesh we must "reap corruption." The din of "things" has deafened our ears to the cries of needy humanity.

Our Continent is still a great mission field. The world is at our door. The world's second largest Mexican city is Los Angeles. The largest Jewish city in the world is New York. There are more Jews in New York than there were in Palestine during the days of Jesus. Every large city has its foreign quarters. Western cities have their Chinatown and their little Japan. And now nearly every town has its Moscow. Hindu temples dot the land, attended by white Americans. Theosophist and Swami Centers, with their radio broadcasts, are proselyting the country. Buddhist missionaries are actively working in our midst.

Atheism is no longer a passive, intellectual affair, but an aggressive, highly endowed religion. It is demanding, in a loud voice, the abolition of churches and religion and the free exercise of worship of the true God.

When the faith of our fathers and mothers is ridiculed and the great hymns of the church are parodied and boisterous, unsanctified mouths sing—

The whole world at last is beginning to see

The blight of the world is Jesus.

Like sunshine at noonday New Thought has shown me

The blight of the world is Jesus.

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Keep off the blight or blighted you'll be
Blighted for life by credulity.
Once I was blind but now I can see
The blight of the world is Jesus.

When men and women and little children are ground under the Juggernaut of the grossest materialism. When lawlessness, like a deluge, has swept America; when murder, like a tornado, has taken its terrific toll of human life; when theft, greed, graft, embezzlements have blackened the fair name of the United States; when moral standards have been blasted away; when divorce mills grind away night and day; when class and race hatreds abound; when we think of the horrible tragedy in the devastated Lindbergh home; when we think of the millions whose God is their appetite, and hear the cries of the physically and spiritually undernourished, surely we are right in declaring that the Continent needs the Gospel.

In this age and under these conditions the Continent needs the Gospel's foundation truths. Too often have we been dealing with secondaries and even tertiaries. The problems of today are not so much economic and material as they are spiritual and social. For they are, after all, problems of the individual soul. Getting man right with God, the Eternal Father, through Jesus Christ, is the great need of man and the main business of the Church. And what God makes primary let us not make secondary.

The Gospel is the same. Its presentation varies with the demands of the times. The message is eternal. Its proclamation must be vigorous, striking, arresting, like the sound of the siren of the arresting officer, compelling men to stop and listen and obey. The Word must become flesh.

The Gospel is based on the integrity and trustworthiness of the Scriptures. The foundations are reliable. Theories change. They have their day and are laid aside in the morgue of discarded philosophies. Thousands of books have been written about astronomy. The sun still shines in spite of what is written. Regardless of what the critics write about the Bible, it is still true. "My Word shall not return unto me void." No Word of God is void of power. "Heaven

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and earth shall pass away but my Word shall not pass away." The authority of Christ is trustworthy. He can save the world from the atheism of force, the atheism of hate and the atheism of fear. The Bible is God's revelation in a sense nowhere else found. There is no truth like it to build God-like characters. It is profitable for teaching that the man of God may be thoroughly equipped. The Bible is the textbook of Redemption.

The Continent needs the Gospel of Redemption. Salvation is the central word in the Gospel. It reaches the whole man. If a man is not saved in his home, business, politics, club, his journalism, his amusements, and his social relationships—he is not saved. A most startling condition of the present day is the "let-down" in character. A woman went into a market and asked for a dollar's worth of "slumps." The grocer did not understand what the woman wanted. She said, "My husband says there are a lot of slumps in the market and I thought I'd come and get some." The most alarming slump in America is the "slump in character."

Men have been swept from the foundations. They are as "waves of the sea driven and tossed." Integrity, reliability, have crumbled. Men have been building with "hay, wood and stubble." We have been erecting fireproof, reinforced concrete skyscrapers for earthbound, mud-hut occupants. The Bible is great character building material. It was Jesus' source of strength. It was His arsenal of spiritual ammunition. He appealed to the Scriptures. "If ye believed Moses ye would have believed me: for he wrote of me." Jesus is the world's Character Specialist. In His hand, broken characters are remade. Wavering lives are stabilized. Jesus saves the whole man.

Redemption through Jesus Christ is the central theme of the Gospel. In Jesus, God came to the world in understandable terms. God is our Father. In Christ we are all brethren. In Christ everybody is somebody. Christ gives man a new valuation. Man is of inestimable value. But the pessimism of today calls man, "A small but boisterous bit of organic scum that for the time being coats the surface of this

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small planet." James B. Cabell calls him "a parasite infecting the epidermis of a midge among the planets." Another says "man is a bundle of cellular matter on its way to become manure." Bertrand Russell, speaking of death says, "I shall rot." Another says, "Man is an ape who chatters to himself about the kinship with archangels while filthily digging for groundnuts." This is the "Philosophy of the jungle." It means the "survival of the fittest" instead of the survival of the best. Here is an explanation why human life is the cheapest commodity in the country. This is why wars are perpetrated, murders committed, social and economic injustice condoned. This philosophy elevates machines above manhood, coin above childhood, and cash above character. Every business and industry that does not build noble characters and contribute to the highest development of personality and add to human betterment has no right to exist under the Stars and Stripes. Childhood, womanhood, manhood must have the first consideration in every so-called Christian community. Because the liquor interests have never given childhood nor womanhood the protection and consideration that is their right, but rather would sell them for the thirty pieces of silver, the blood money of profit, the liquor business must not be allowed to return to the United States. The liquor business is the greatest offense to childhood and the sacredness of human life. Jesus said, "Whosoever shall offend one of these little ones . . . it were better for him that a millstone were hanged about his neck and that he were cast into the depths of the ocean." Above the materialism of today Jesus cries, "Are not men of more value than many machines?"

We are the sons of God. Jesus' teaching about Fatherhood and Saviourhood makes Sonship actual and brotherhood, not only possible, but a glorious reality. True brotherhood depends upon Christ's Saviourhood. Physical brotherhood is not enough. The worst enemies are often brothers. It is Christian brotherhood that binds men and nations together in harmonious relationships, and brings heaven to earth. "No man cometh unto the Father but by

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me." Man is God's child, made in His likeness. The image has been defaced but not effaced. Man has gone from home. He has slammed the door in the Father's face. Yet God loves the sinning child and earnestly seeks his salvation. Man is lost—lost to home, lost to holiness, lost to happiness.

The thing that disrupts this spiritual family relationship, that separates man from man, and man from God, is Sin. Sin is not something to be argued about. With Jesus sin was a tragic reality. With sin having dominion there can be no spiritual Sonship. God cannot be reconciled save on the basis of atonement and repentance. Divine justice must be satisfied.

Jesus goes to the limit in bringing man back to God. Calvary is the pledge of Divine Love, an expression of the Father's estimate of the worth of man. He was worth dying for. Man is the most precious thing in the universe. Human life is sacred. Man is "bought with a price." Calvary is supreme love bleeding for a wayward world. It is supreme love pardoning the guilty and setting the sinner free. Christ died for us that we might live in Him.

Man by sin has lost the right of sonship. But Jesus has made his return possible through the gift of the New Birth. This is a magnificent possibility to all mankind. Man may become a new creation. The New Birth is a fact to be experienced, a truth to be proclaimed. This blessing is obtained by the whole man laying hold on the whole Christ. Faith appropriating Jesus Christ gives a fundamental reorganization to the whole life, a redirection to all of one's powers, a new motivation to the whole personality. This is genuine conversion. Paul's experience of the New Birth is one significant secret of his colossal spiritual power. This experience with Jesus Christ completely transformed his whole life and resulted in an overwhelming passion to see others converted. Sin was a deadly enemy. He found victory in Christ. When the reality of sin in the individual is ignored or lost sight of, soon will the need of redemption be lost or discarded. In proportion to our hatred of sin will be our consciousness of the reality of the love and power of

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God in Christ Jesus. The passion of the Great Commission is born here.

This experience gives emphasis to the exclusiveness as well as the inclusiveness of Christ. The Lordship of Jesus is of necessity exclusive. He does not come to destroy the good in others. He comes to fulfill. But to simply place Jesus in a friendly regard to other religious leaders is to miss Jesus' passion for righteousness and Divine integrity. He cannot divide His authority with theirs and maintain the majesty of His righteous supremacy. He cannot have a divided allegiance. He cannot take a subordinate position, he cannot have an equal position, with other religious founders. Whenever Jesus Christ becomes a living, regenerative, controlling force in life, He takes absolute and exclusive supremacy. This is the very nature of His indwelling. "That in all things he might have preëminence." The passion of the Great Commission is born here.

Christians are not proselytizers; they are propagandists. They are not bigots nor braggarts. But having experienced the regenerating power of the Holy Spirit, they cannot keep silence until they have expended every energy to make Christ known to both Jew and Gentile, male and female, bond and free. "Until the kingdoms of this world have become the kingdoms of our Lord and of his Christ."

The Gospel for the Continent is the Glad Tidings of Salvation of the whole man, past and present and future; mental, moral and physical and spiritual; even heredity and environment, secured by the personal appropriation of the whole Christ. This experience must be shared with others. Salvation is the central word. Redemption through Christ is the central theme. Jesus Christ Himself is the central figure of the Gospel.

The Gospel is more than a system of rules and abstract teaching. The Gospel is more than a sentimental experiment in self-management. It is more than a way of life. It is *the* Way of life, through the spiritual dynamic of a living supernatural person. The Incarnation, the Atonement, the Intercession, the Resurrection, the Personal Return are

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foundation truths. But it is most vital that we should preach Christ—*The Incarnate God*; Christ—*The Atonement*; Christ—*The Resurrection*; Christ—*The Returning King*. Jesus is more than a way-shower,—He is *The Way*. He is more than a torchbearer,—He is *The Light*. He is more than a teacher,—He is *The Truth*. He is more than a way of life,—He is *The Life*. "In him the fulness of the Godhead dwells bodily."

Jesus Christ is the living standard of measurement for mankind. He spoke the truth. He did not trouble to prove His statements. He did not argue. He did not speculate in philosophical vagaries. He said, "I am the Truth." He spoke as the Architect of the Universe. He lived as the Incarnate One. He loved as the Father of Mankind. He died "the Just for the unjust," the world's Redeemer. He arose from the dead, the Lord of life. He will come again, "The Lord of All."

This same Jesus has been analyzed by the psychologist, scrutinized by the philosopher, criticized by the rationalist, evaluated by the historian, tested by the sociologist, weighed by the scientist, and tried by the court of the world religions, with the unanimous verdict that never man spake and served, loved and lived, gave and forgave, like this Man.

How to make Jesus Christ real is the task of the church today. The Gospel must be clothed with flesh and bones. Jesus must be made to walk in our midst. Under the wizardry of Paul's preaching men saw Jesus as no far off Galilean figure. Jesus lived among them. They saw Him on the mountain sides and in their streets. His searching eye scanned the crowd. When He told the Calvary Story, the emotion of His soul filled His voice. The "place of the Skull" was no distant hill. Golgotha was brought to the Galatian hillsides. They saw the cross and Jesus thereon. It was they who killed Him. Their sins drove the nails. Their rejection pressed the thorns on His brow. Their wickedness blanched His face and pierced His side. Yes, theirs, and the Apostle's, too. And when Paul showed them

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Christ—The Resurrection—a cry filled the sunlit valleys: “God be merciful to us sinners.” Men simply cannot stand in the presence of Jesus Christ without recognizing their failure to meet the Gospel requirements of life and character without Divine assistance.

This is no time for careless, passionless preaching. The Gospel is the most thrilling and startling message that ever fell on mortal ears. *The soul*—lost, ruined by sin, drifting to destruction. *God*—waiting, patient, silent, terrible in His love, majestic in His justice, judgment blazing behind Him. *Christ*—pleading, pitiful, sorrowful, dying to bring us to God; and behind all—Eternity. “Christ and Him crucified,” the power of God, to the Jew a stumblingblock, to the Greek foolishness. It is a great Gospel we have for the Continent. It is not a popular message. The crucified Christ means “poured-out” life, blood spilt, ransom given. Paul preached that “Christ died for us.” Peter declared “Without the shedding of blood there is no remission.” John exultingly shouts, “Now unto him that hath loved us and washed us from our sins in his own blood.” These great New Testament preachers unite on the importance of this message. But we are now urged to expunge from our hymns and messages all references to the Atonement by the Blood of Christ. Here lies a deadly cause for most of the modern anæmic preaching and passionless ministry. Cut the blood out of our faith and our message and we slash the jugular vein of the Gospel, and make lifeless our ministry. “For the blood is the life” of it. (Deut. 12: 23.) There can be no wine until the grape is crushed. There is no bread until the wheat has been ground. Without the blood of Christ there is no redemption. “They triumph through the blood of the Lamb and the Word of their testimony.”

If we would make our ministry vital and our message more effective we must put more blood into them. Bismarck said, “It is not by speeches and resolutions, but by blood and iron.” Of course he referred to war. Nevertheless this statement is genuinely true in the Christian’s warfare. The Christian conquest depends upon the blood of the “living

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sacrifice." (Romans 12:1.) And the surrendered will to world redemption.

The "world wherein dwelleth righteousness" has its foundation in Christ, the Cross, the Resurrection. It costs to make this ideal real. We must discard the "arm chair" philosophy. This over-stuffed furniture age is creating an over-stuffed generation of easy-going, comfort-seeking people. The tragedy of the century is the loss of concern. The price must be paid. We must live dangerously, "hazarding our lives." Jesus must become dynamic in us before He can become transforming through us.

Leslie D. Weatherhead in "Jesus and Ourselves," tells of a young fellow in the World War who asked his officer if he might go over into No Man's Land and get his buddie who had been wounded. "Yes," said the officer, "but it isn't worth it. Your friend is likely killed and you will throw your life away." The boy went. He managed to bring his comrade back. But both of them tumbled over into the bottom of the trench. The officer looked on the rescuer and said, "I told you it wasn't worth it. Your friend is dead and you are mortally wounded." "But it was worth it, sir." "How do you mean worth it? I tell you your buddie is dead." "Yes, sir, but it was worth it. Because when I got to him he said, 'I knew you would come.'"

There are thousands on this Continent dying without hope and without God. There are thousands longing for someone to take them the Gospel of redemption. "For their sakes we must sanctify ourselves."

Rise up, O men of God! Have done with lesser things;
Give heart and soul and mind and strength
To serve the King of kings.

Rise up, O men of God! His Kingdom tarries long;
Bring in the day of brotherhood,
And end the night of wrong.

Rise up, O men of God! The church for you doth wait,
Her strength unequal to the task,
Rise up, and make her great!

Lift high the Cross of Christ; Tread where His feet have trod;
As brothers of the Son of Man
Rise up, O men of God!

—W. P. Merrill.

An Exegetical Study of Ephesians

4: 1-16

BY PROFESSOR WILLIAM W. ADAMS, TH.D.

THIS is a choice, even a favorite passage of Scripture. It lies at the heart of the Epistle of which it is a part. To understand it is to understand the Epistle in large measure. Its message is central in Paul's practical theology. Its demand is the first, if not the essence of all the duties of the redeemed in Christ. Its truth cannot be gathered up in one brief topic, as e. g., "Christian Unity," or "The Unity of the Spirit." Its logic is superb and its thought lofty and sustained. It rebukes our sins and challenges our best in intellect, in spirit and in practical living. It will abundantly reward all honest effort made to comprehend and apply it. It speaks to the believer with clearness and with proper emphasis when permitted to unfold its message in the order in which Paul gave it.

THE SETTING, 1A

The Message of Chapters 1-3. *Oun*, "therefore," points back to this message which is the basis or foundation of what is to follow. God the Father elected believers to redemption and inaugurated the plan of redemption; the Son paid the price of His own blood to redeem the elect; the Spirit seals that redemption in the human heart, 1: 3-14. Paul is the Divinely commissioned Apostle of this redemption unto the Gentiles, with all the responsibilities and glories involved, 3: 1-13. The wonders, riches and glories of this redemption for both Jew and Gentile are now before the readers in clear and full statement, 1: 15-2: 22; 3: 14-21. Now "therefore," *oun*, "these things being so," other truths follow logically.

Paul's Relation to Christ. "I the bonds slave in the Lord." Paul's life is rooted "in the Lord" (*en Kuriōi*). His life is fed, sustained, guided by the Lord. This is unity complete, though mystical. This Lord is Paul's master, with

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the power and right of deciding and directing the course and issues of his life.

Paul is more than "in" the Lord. He also serves Him as a "bondslave," *desmios*. Literally, as one bound (*deō*) to him; a captive, a prisoner. The Lord has taken Paul prisoner and he gladly serves Him as slave. The context makes clear how the Lord had made Paul a prisoner. Christ had redeemed Paul into the riches and glories of the heavenly kingdom. These Paul now shares with all believers (Chapters 1-2). In addition to this, Christ had laid upon Paul the inescapable duty and high privilege of proclaiming to the Gentiles the Gospel of redemption and of making real all the potentialities of that redemption, (ch. 3: 1-13). These two great truths have bound Paul to the Lord.

THE APPEAL TO LIFE—IN GENERAL TERMS, 1b

The appeal, in general, is to walk worthily of their calling in Christ.

The Appeal from the Writer's Standpoint. "I beseech, exhort you," *parakalō humas*. Literally, I call (*kaleō*) you to my side (*para*). Paul lives in Christ. He comprehends the blessings and demands of the Gospel of Christ. He has heard the call of Christ and has taken his stand by Christ. He is loyal, faithful to Christ. He ever strives to walk worthily of his calling. He therefore is in position to call his readers to his side—to plead with them, to exhort them, to demand of them that they too walk worthily of their calling.

The Appeal from the Standpoint of Their Calling. "That ye walk worthily of the calling with which ye were called." The calling (*klēseōs, eklēthēte-ek*, "out" and *kaleō*, "call") is the Divine invitation to share the redemption of Christ. The blessings of that redemption have already been described. The call came through the preaching of Paul and others. The exhortation now is to walk worthily of that calling, (*axiōs peripatēsai*). To walk is to "tread (*pateō*) around" (*peri*). Paul and John use the

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word frequently. It usually has the special sense of "regulating one's conduct." The believers are so to regulate or order the course of their lives that their every thought, purpose and deed will be worthy (*axiōs*) of their calling. That is, the life will be fitting, right in the light of their redemption—its cost, purpose, demands and promises.

Thus far the appeal is in general terms. All would accept the dictum that a believer should walk worthily of his calling. But think what chaos would reign, what divisions and conflicts would prevail if this writer and the Word of God should stop short of the general appeal, thus permitting each individual to decide for himself what is a worthy walk for the Christian! This all-inclusive statement, this summary of Christian duty is insufficient. No one knew that better than Paul. He therefore passes at once into the specific. So that all that follows in this Epistle is but the details of what, in the mind of Paul, is essential to a worthy Christian walk. One notes in passing how the word walk (*peripateō*) binds the following sections into a unity (cf. 4: 17; 5: 2, 8, 15).

THE APPEAL TO LIFE—IN SPECIFIC TERMS, 2-16

Right Relation of the Believer to Other Believers, 2. There are certain prerequisites to this relationship. They form the atmosphere necessary for it. They are presented with the preposition *meta*, "midst, with." "Midst (with) lowliness of mind," *tapeinophrosunēs* (*tapeinos*, "low" and *phrēn*, "thought, mind"). An humble self-opinion; recognizing one's littleness in moral worth and spiritual power. This is the true Christian's attitude towards himself. And Paul had made it clear that his readers were nothing apart from Christ and owe all to him, 2: 11-22.

"Midst meekness," *praütētos*. An unselfish, inoffensive, unavenging, nonprovoking, Christ-disclosing attitude towards others. This begins the process of properly relating the humble-minded believer to others. This is carried forward by a third demand, "midst longsuffering," *makrothumias* (*makros*, "long," and *thumos*, "spirit," "long

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spirit"). The spirit waits long to act, and so militates against wrong action. It gives one poise, patience, forbearance, slowness to wrath and vengeance.

In this atmosphere believers are able to live in a wholesome relationship with others, "holding one another up in love." This familiar translation of the clause, *anechomenoi allēlōn en agapēi*, is almost certainly wrong. *Anechomenoi* is present, middle participle of *anechō* (*ana*, "up, along" and *echō*, "hold"). The following pronoun (*allēlōn*) is ablative case. "Holding yourselves back from one another." * This course of noninterference in the lives of other believers, this right relationship to others that leaves room for the fullest growth and expression of their own life in Christ, is most essential to a worthy Christian walk and, alas, is too often neglected!

Active, Ceaseless Effort to Maintain the Unity of the Spirit, 3-16. This is the burden of this great passage. The appeal is given in brief in verse 3, "Constantly giving diligence always to hold firmly the oneness of the Spirit in the bond of the peace." This duty is unceasing—*spoudazontes*, present, active participle (*spoudazō*, "hasten, give diligence"); *tērein*, present, active infinitive (*tēreō*, "hold, keep"). That which is to be held is "the oneness of the Spirit"—*tēn henotēta*; *henotēs*, "oneness, unity" (cf. *heis*, *henos*, "one") used only here and in verse 13 in the New Testament. "Of the Spirit," *tou Pneumatos*, is subjective genitive. It is the unity of which the Spirit is author; He creates it. It involves the believer's relation to his redeemer, to the essential forces and truths operative in his redemption, to the family of the redeemed and for all time. This unity is the binding together in the peace (which the Spirit creates)—*en tōi sundesmōi tēs eirēnēs*. *Sundesmos* is a "binding together"—*sun*, "with," *deō*, "bind" (used of the girdle which holds together various parts of one's clothing). The characteristic of this binding together is peace, *eirēnē* (from *eirō*, "join"). Plutarch used the phrase *sundesmos eunoias kai philias*, "the bond of good will and of friend-

* Robertson on Colossians 3: 13, Word Pictures, p. 504.

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ship." But the Christian bond is one of peace. This unity of the Spirit, binding believers together in peace must be kept.

Again the writer will not permit the individual to determine how he is to keep that for which appeal is made. Details are given so as to reënforce the appeal, 4-16.

There is a series of seven unchangeable "ones," Divinely established. These are given in verses 4-6, without any verb forms being used. Here is passion, positiveness, certainty, emphasis. And these verses are most vitally connected with the exhortation to maintain unity just given.

"One body," *hen sōma*. This is the mystical body, the church of Christ, composed of all the redeemed of all ages. Paul had declared (1:23f), "He made him head over all things to the church which is his body"—*tēi ekklēsiaī hētis estin to sōma autou*. Christ has only one body. Man cannot change this fact, though he may call himself by a particular name and may characterize his life by peculiar beliefs and practices.

"One Spirit," *hen Pneuma*. This is God's Holy Spirit by which Christ, the Head indwells, permeates, fills, sustains, guides and perfects His body. Man may resist, quench, thwart the Spirit, but always there remains only one Spirit.

"One hope of your calling," *eklēthēte en miai elpidi tēs klēseōs humōn*. Paul had prayed (1:18) that they might "know what is the hope of his calling, what the wealth of the glory of his inheritance in the saints." Here we have the hope on the human and the Divine side. The one refers to the believer's hope of eternal salvation, with all of its riches and glories. The other has to do with Christ's hope in the redeemed, what He hopes to realize, accomplish through them (cf. 1:6, 12, 14, "Unto the praise of his glory"). Ultimately it is all one hope—the glory of God, glorifying the saint and crowning God with His due. The former is the writer's thought in the verse before us. Man may substitute other hopes for this one, but in the heart of him who called there is only one hope.

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"One Lord," *heis kurios*. This is the Lord Jesus Christ. There is no series of aeons, as the Gnostics were teaching. There is not a different Lord for each individual, or nation or generation. Man may refuse submission to this Lord, but ultimately Christ will be his Lord to his undoing.

"One faith," *mia pistis*. This is not truth believed, or creed in the abstract. It is truth in action, becoming vital. It is an active trust appropriating the blessings of truths believed. It is the definite and full committal of self to Christ whose truth one has believed. There is just one faith that makes Christ real. Man must come to Christ this way or not come at all. Paul had made this clear (ch. 1-2).

"One baptism," *hen baptisma*. One act of faith in the death, burial and resurrection of Christ brings Him into the heart. And one definite act, baptism, immersion puts on Christ publicly, declares outwardly what is already true within, initiates the believer into all that is demanded of the redeemed. Man does change the method of baptism. Since it is not essential in salvation, the loss is not as tragic as in other cases of man's errors. But there is only one baptism, and to disregard this is to interfere to that extent with the Divine unity into which the Spirit introduces man.

"One God and Father of all," *heis Theos kai Patēr pantōn*. There is no plurality of gods. This one God is sufficient—He is our Father. He is "over (*epi*, "upon") all." He is supreme, sovereign. He is the "source (*dia*, "tween, between, means") of all." He is supreme over that which He creates. One recalls Paul's teaching elsewhere (cf. Colossians) and that of John (Gospel, ch. 1). He is "in (*en*) all." He permeates, fills, indwells all. Thus by means of three prepositions Paul sets forth the oneness of God—His position, presence and power in the universe and in men's lives. Man cannot create other gods save for the moment and unto his own destruction.

An eighth "one" is added—Christ has endowed the believer for service in order to complete the Divine unity by perfecting the body of Christ, 7-16. Each believer is endowed with a gift, "And to each one of us was given the grace according to the measure of the free gift of the

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Christ," 7. The gifts are bestowed upon "each one," *heni hekastōi*. Every one has something to do. This bestowal was definite, complete, *edothē* (aorist passive, point action, from *didomi*). Gifts are bestowed and are due to grace, *charis*. And they are free, unmerited, *dōrea* (not *dōron*, or *doma*), measured out according to Christ's own measure, *metron* (purpose).

It is necessary to comprehend the Messiah who bestows gifts in order to appreciate and utilize the gifts which He bestows. Psalm 68: 18 had pictured a king coming home, victor over the enemy, and bestowing gifts to his men. Paul takes this scripture, interprets it and applies it to the conquering Messiah. The quotation describes three definite acts: an ascension, a conquest and a bestowal of gifts to men—*anabas eis hupsos ēichmalōteusen aichmalōsian, edōken domata tois anthrōpois*. Interpretation and application of this quotation follow in two verses (9-10). The ascension (*anabas, anebē, ana* "up" and *bainō, "go"*) is the exaltation of Christ "up over all the heavenlies," *huperanō* (*huper, "over,"* and *ana, "up"*) *pantōn tōn ouranōn* (cf. Acts 2: 33). The Messiah does not displace the Father. He is only exalted to the Father's right hand, victor, king, and Lord over all and possessor of all that pertains to man's redemption. The Messiah's ascension followed His descension (incarnation) to earth, "And that he went up what is it except that he also went down into the lower parts of the earth?" "Into the lower parts of the earth"—*eis ta katōtera* (comparative of *katō*, here only in N. T.) *merē tēs gēs*—has no reference to Hades, but only to the conditions and experiences of Christ's earthly sojourn. The Messiah became conqueror, "he captured captivity," *ēichmalōteusen* (*aichmē, "spear," haliskomai, "capture"*) *aichmalōsian* (cognate accusative). The human race was enslaved to sin and the forces of evil. The Messiah overcame these forces and so captured captivity, thus freeing men. This King and Lord may now give gifts to his men.

All these activities of the Messiah looked to one definite end, "that he might fulfil all things"—*hina plērōsēi ta*

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panta. The *hina* clause, pure final purpose, declares that the Messiah's purpose is to bring to the intended end or goal (*plērōsēi*, aorist subjunctive, a definite consummation) all things. Jesus came to fulfil more than the law and the prophets (Mat. 5: 17). God purposed "to head up (*anakephalaioō*, *ana*, "up," *kephalē*, "head") all things in the Christ, the things upon the heavens and the things upon the earth" (Eph. 1: 10).

Christ's work has a cosmic and an eternal significance. In order to achieve this end, Christ became incarnate, overcame the enemy and ascended on high.

The Messiah needs and uses men in this mighty undertaking. To use them, He must first equip them. He therefore saves and endows them for service. This Messiah (*autos*, v. 11, emphatic "he") bestowed various gifts, so that there are "apostles, prophets, evangelists, shepherds and teachers." Elsewhere (1 Cor. 12: 4ff; Rom. 12: 4ff) Paul names other types of ministers. Whatever the capacity and gifts, they come from the conquering Lord.

"Apostles" (*apo*, "off, from," *stellō*, "equip, prepare, send") are the special group prepared by Jesus for the foundational work in man's redemption. "Prophets" (*pro*, "forth," *phēmi*, "speak") speak forth God's message to each separate age and need. "Evangelists" (*eu*, "good, beautiful," *aggellō*, "announce, proclaim") proclaim the good news of redemption in Christ. "Shepherds" (*poimenes*) are the pastors who oversee the flock. "This word *poimēn* is from a root meaning to protect. Jesus said the good shepherd lays down his life for the sheep (John 10: 11) and called himself the Good Shepherd. In Heb. 13: 20 Christ is the Great Shepherd (cf. 1 Pet. 2: 25). Only here are preachers termed shepherds (Latin *pastores*) in the New Testament." * "Teachers" (*didaskaloi*) carry forward the detailed instruction of the people in the things of God.

Paul labors to make clear and full the purpose of the bestowal of gifts, 12-16. This purpose is given first from the standpoint of individual believers, 12-13. It is given in

* Robertson, Word Pictures, en loco, p. 537.

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a series of gripping statements. The first is "with a view to the perfecting of the saints unto the work of ministry." *Pros* (facing) looks towards a definite end. This end is the "perfecting (*katartismōn*, *kata*, "down," *artizō*, "mend, complete") of the saints." What saint, alas, does not need mending, completing! And this is the first end in view in the bestowal of gifts for service.

But even this exalted purpose is only a means to an end—"unto the work of ministry." This ministry (*diakonia*) is that for which believers are endowed by Christ. The saving of sinners is not the ultimate purpose of Christ; neither is the bestowal of gifts nor the perfecting of saints. These are designed to lead to ministry for him who saves and endows and perfects.

This ministry is definite and clear, and is in the interest of another, "Unto the building up of the body of Christ." This is the ultimate purpose in all service. But it is to be remembered that the body of Christ is made up of redeemed human beings. The welfare of Christ's body is the welfare of that which composes that body.

It is not left to the individual to determine how and when Christ's body is built up. The means and extent of this growth are given in a series of statements. "Until we all attain unto the oneness of the faith and of the knowledge of the Son of God." Believers are to achieve an end, *katantēsōmen* (*kata*, "down," *antaō*, "come, arrive"—"come down to the goal"). The first end is "oneness of faith" (cf. "one faith," verse 5). The second is "oneness of accurate knowledge (*Epi*, "on, upon," *ginōskō*, "know") of God's Son." Believers must comprehend Christ's nature, dignity, teachings, promises, demands. And they must know His salvation in experience. When all believers exercise the same vital, living, transforming trust in God's Son, and come alike to a full, experiential knowledge of Him—then Christ's body is complete. And all the activities and achievements previously mentioned look to this end.

That which perfects Christ's body also completes the individual, "unto a man finished" (*eis andra teleion; telos*,

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"end"). This growth is still further defined, "unto the measure of the stature of the fulness of the Christ." Man's measure for growth is not his own choosing. It is set for him in the stature (*hēlikia*, *hēlix*, "mature") of Christ's fulness. This does not make Christ simply man's model in character and achievement. Christ is to fulfil all things (v. 10). He is prepared, and it is His desire to bring His children to perfection. He who is man's example in growth ever seeks to bring him to completion. And that is the stature to which man must grow.

The purpose of the bestowal of gifts is given secondly from the standpoint of Christ the Head, 14-16. Paul multiplies his efforts to save his readers from falling into the pit of thinking that a perfect, full-grown man is the final goal of Messianic activity and of human striving. The last effort is a pure, twofold final clause of purpose. The first is negative: "That no longer we may remain babes, constantly tossed and borne around with every wind of the teaching, in the deceit of the men, in trickiness according to the wiles of the error." A perfect picture of deceiving teachers, Gnostics and others, and of the sad plight of their unsuspecting victims. These young Christians had been billowed (*kludōnizomenoi*, used here only in N. T.; *kludōn*, "wave, billow," Jas. 1:6) and borne around (*peri*, "around," *pherō*, "bear") on false teachings before conversion. Gnostics now carry on the deadly work, this work of taking chances, "shooting dice" (*en tēi kubiai*; *kubos*, "cube") with immortal souls. Their method is in accord with their teaching, "in trickiness (*en panourgiai*; *pan*, "every," *ergon*, "work"—"every work," "any means, length"), in full accordance with (*pros*, "facing") the way (*methodian*; *meta*, "midst, after," *hodos*, "way, road," "after the way") "of deceit" (*tēs planēs*). Could Paul change these words if he were writing today? To prevent the destruction of His children, the conquering Messiah has given each saint work to do. Each one must work so as to build up the body of Christ, by perfecting individual believers, that there will be no babes to fall victim to error played up by deceiving men.

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The second clause of purpose is positive: "But speaking truth in love we may cause to grow up into him all things, him who is the head, Christ." It is more than "speaking truth" (*alētheuontes*)—it is "acting, living truth." This truth lives, thrives in an atmosphere of love (*en agapēi*). Christ is the head (*hos estin hē kephalē*) of all things. He is to head up, consummate, fulfil all things (v. 10). We are so to serve Christ in perfecting His body that we shall enable Him to gain His ultimate goal, "cause to increase (*auxēsōmen*, aorist subjunctive) all things into him." This is vastly more than "growing ourselves up into Him in all respects." The totality of ourselves is included in this consummation, but it is only a part of that consummation.

Christ the Head is both the source and end of all Christian growth: "From whom all the body, fitly framed and closely joined together, by means of every joint of the full supply, according to the working in measure of each separate part, the increase of the body makes for itself unto the building up of itself in love." Christ is the source of all supply (*ek hou*, "from, out of whom"). Christ gives a full supply (*epichorēgias*; *epi*, "on, upon," *chorēgeō*; *choros*, "chorus," *hēgeomai*, "lead," *agō*). This supply is many-sided and varied, from the standpoint of those who serve, of gifts bestowed and of services rendered. Where there is a multiplicity of servants and ministries there are relationships. One part joins to another. There are many such joinings, joints (*haphēs*, *haptō*, "touch"). These joints must be properly joined and related to each other. That is what Christ the head does for His body (*sunarmologoumenon*; *sun*, "with, together"; *harmologos*, *harmos*, "joint," *lego*, "speak"; *kai sunbibazomenon*; *sun*, *bibazō*, "knit, coalesce"). Only in Christ can individuals, differing in talents and ministries, be perfectly harmonized and knitted together for service.

Not only must each joint of the supply (*dia pasēs haphēs tēs epichorēgias*) be properly related to every other, but it must also perform its own individual function (*kata energēian en metrōi henos hekastou merous*). An energizing

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power has been measured to each part of the body. This power must be utilized. Its work must be done. Thus equipped and fitted, the body constantly makes for itself (*poieitai*, present, direct middle) the increase (*auxēsin*, "the increase" for which Christ's servants labor) unto the building up (*oikodomēn*, *oikos*, "house," *demō*, "construct") of itself (*heautou*). So that the final goal of all that Christ does for His children, in redeeming them and in bestowing gifts upon them, and of all that His children do for Him, in utilizing His gifts, in growing in perfection, in functioning together in perfect harmony, in coming into oneness of faith and knowledge, in serving Christ their head—the ultimate purpose in view is the perfection of the body of Christ until He becomes in reality the possessor of all of which He is the rightful head.

This all-embracing and challenging achievement is wrought out "in love" (*en agapēi*). This is the love that goes back for its beginning and constant supply to that love of God which gave the Messiah to men; which inspired and upheld the Messiah in His redemptive work, which seals that work through the Holy Spirit in the human heart, which bestows gifts upon the redeemed for service, which permeates, fills and harmonizes His body with His own Divine Spirit and power, which strives unceasingly for the perfection of His body; which takes root in the heart of believers, binds them together in the unity of the Spirit in serving unceasingly to build up Christ's body to its Divinely-appointed and finished goal, and which will finally bring the redeemed into the full measure of the glory of the Redeemer. In this love believers do their indispensable service for the Redeemer.

There is one *body*, one *Spirit*, one *hope* of our calling, one *Lord*, one *faith*, one *baptism*, one *God and Father*; and there is one *purpose* in the bestowal of gifts—to perfect the body of Christ. May we keep step with this Divine unity! May we walk worthily of our calling! May we keep the unity of the Spirit in the bond of peace!

Aspects of the Incarnation

BY PROFESSOR ALBERT KING DURKHEIM, PH.D.

IN THE fateful procession of the centuries nearly two thousand years have come and gone since a certain young man stepped out of a carpenter's shop in a Galilean hill-town, a village of evil reputation, and announced Himself to be the Son of God and the Saviour of the world. He spent a short time in teaching, healing, and forming friendships. After three years His career closed suddenly with His betrayal and crucifixion. After three days He rose from the dead and set aflame the hearts of His followers. After forty more days He ascended from Olivet's summit into the presence of the Father's glory. After ten more days came Pentecost, and then the disciples went everywhere telling His story, preaching the Gospel of His Cross and Resurrection, and His disciples have been telling that story and preaching that Gospel ever since.

Who is this man? He is evidently a personality to be reckoned with. What place should He be given in the world's history? His life was short—thirty-three years. His public career was very brief—three years. He left no book, no system, no organization. His followers were negligible people, without power or wealth. His Church was formed after His death.

Was this man great? What are the tests of true greatness? They are the purity and exaltation of one's personal character, and the nature and persistency of one's influence. Now in sixty generations of history, study and criticism have revealed not a single proved flaw in His character. Also after sixty generations He holds the faith and love of millions of people, to whom His name is above every name. Judged by these two sufficient tests Jesus, the Carpenter-prophet, is the greatest man who ever lived, the supreme human person. This fact is freely acknowledged to be true by all thoughtful people, whether they be His followers or not.

It is inevitable then that we ask: *Was He more than man?* The Scriptures claim that He was more, that He was God

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in human form, God manifest in the flesh. He Himself made the same claim, not clamorously but calmly and confidently. Let us examine the content of this claim. Consider then

THE DIVINE MAN, JESUS

He is the Christ, the Son of God. In the mystery of His nature God and men come into vital fellowship. The very description of Him is significant and all-embracing: we call Him the Lord Jesus Christ—as Jesus He is man, as Christ He is the expected Messiah, as Lord He is the Son of God, dowered with the crown of Deity. This message of the Incarnation involves:

1.—*A New Creation.* It tells of an event without parallel in human history. Now the whole race of men makes a fresh start. "Old things are passed away; all things have become new." "The first man Adam was made a living soul; the last Adam was made a quickening spirit: . . . the first man is of the earth, earthy; the second man is the Lord from Heaven." In and through the God-man an Ideal Order is established—the Divine Order of the Sons of God.

2.—*A Vital Fellowship.* The entire Gospel is an Announcement of Friendliness and Help. It is expressed in the words of the hymn, "Heaven comes down, our waiting souls to greet." The chasm of sin stood between God and man. God as God could not reach man, nor man as man reach up to God. The only way of reconciliation was by God's becoming man, and as man revealing to man, the heart and purpose of the living God. So God became man. How noble the word "Immanuel," God with us.

3.—*The Fulfilment of Prophecy.* The God-man is the Messiah, long hoped for, looked for, prepared for. Some of the Old Testament prophecies had the vision of an earthly kingdom, and the coming of a Prince, a Son of David, whose sword should be red with the blood of conquest. But multitudes of the early messages presented Him as sovereign over the hearts of man, a spiritual King. "His name shall be called Wonderful, Counsellor, the Mighty

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God, the everlasting Father, the Prince of Peace." In His person Christ fulfilled and glorified the Prophets; in His teaching He fulfilled and glorified the Law.

4.—*The Union of the Natural and Supernatural, so introducing the Ideal Humanity.* Christ was the God-man. He was natural yet supernatural. These two do not contradict each other. In all nature there is a certain progress, an evolution and enrichment of life. This evolution is a progressive revelation of God. "God sleeps in the stone, wakes in the animal, lives in the man." There is something of God in the material universe, in sand and rock, in cloud and restless wave. There is more of God in "the growth and flexibility of plant and animal." The plant is natural, but compared with the rock there is also something supernatural, belonging to a higher sphere. Then there is more of God in man than in the flower of the field or in the animal creation.

In the moral universe of man we are still observing the natural, but with reference to all beneath it there is something new, something higher and more mysterious. Man has elements of the supernatural, considered in relation to that beneath him. The climax is reached in Christ, according to the Christian view. None of the earlier revelations of God are abrogated, but with reference to them Christ is supernatural: He is the perfect revelation of the Divine character, purity and love.

All nature, without Christ, is incomplete—an imperfect fragment. He is natural in that he fully achieves and crowns the natural process. How then is He supernatural? He is supernatural in the fact that "He transcends all manifested natures, and is not explicable out of their elements." He is supernatural, above rock nature or plant nature or animal life or human nature, because in Him, as in naught below Him, there dwells the fulness of the God-nature.

THE DIVINE SELF-LIMITATION

"Being formed in fashion as a man he humbled himself and became obedient unto death." "He took upon him the

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form of a servant." "Though he was rich, yet for our sakes he beggared himself."

1.—*He became subject to finite laws.*

He was the more intensely human because He was Divine. Here were wisdom, purity, vision, undulled and undimmed by sin. Yet there was a perfectly normal and human development. He "increased in wisdom, in stature, in favor," a significant description. He did not know at one year of age what He knew at ten—ten at twenty—twenty at thirty. In muscular development there was the same natural growth. He did not wrestle with muscular or intellectual giants, and overwhelm them, in His babyhood, as according to the stories of mythical heroes and gods they were accustomed to do. The scene in the Temple, when the boy of twelve asks and answers questions, in the presence of the Doctors of the Law, is no prattling of a prodigy. The questions were the clear, direct and penetrating words of one whose intellect was unclouded by sin or stupidity—a thoroughly normal, alert and clear-brained boy who had made full use of every opportunity to know, to learn, to arrive at conclusions; and His answers were of the same type.

2.—*He was subject to weakness.*

We are definitely told that He hungered, He was thirsty, He was weary, He was troubled in spirit. "For our sakes he became poor." There was a distinct limit to His powers of bodily endurance. After He had agonized in Gethsemane, and faced His judges, His accusers, and the mob, His body was so exhausted that He fainted beneath the weight of the cross.

The accustomed interplay of mind and body, and the effect of psychical strain on physical strength, is readily discerned. After the shock produced by the news of John the Baptist's death He sought silence and solitude. In His miracles of healing "virtue" or vitality went out from Him. As a skilful physician finds himself prostrated nervously after performing a hazardous and delicate operation, so it was with the great Physician.

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At the grave of Lazarus He gave way to a flood of tears. In Gethsemane the intensity of pain and mental torture was so great that He sweat great drops of blood.

3.—*He was also open to temptation.*

The words in which this fact is announced are very startling and very emphatic. "He was tempted in all points like as we are, yet without sin." These words show us, more positively than any others, that this manhood of Christ was no make-believe affair, no idealistic picture, but real and genuine human nature. There was no temptation of the flesh or of the spirit that did not assail Him. He was assailed but not conquered, shaken but not broken. He always emerged victorious, and so He becomes the best possible friend and helper of those who are tempted.

4.—*He was self-limited in certain matters of knowledge.*

We must confess that this whole matter of self-limitation is a mystery. We cannot explain it nor relate it harmoniously with His Divine knowledge of man, of God's purposes, and of the future. Yet we are bound to accept the facts, though we cannot explain them.

He was infallible in all that He taught, but a veil was cast over the vision of some events, chiefly of future events. For example: "Of that day and that hour knoweth no man, not the angels in heaven, neither the Son, but the Father." Theodoret says: "If He knew the day, and, wishing to conceal it, said He was ignorant, see what blasphemy is the result. Truth tells a lie!" So the prayer: "Father, if it be possible, let this cup pass from me," and "My God, My God, why hast thou forsaken me?" So places and honors in the Kingdom "are not mine to give."

Wendt affirms that "Jesus, while conscious of knowing the Divine plan as a whole did not claim to possess a foreknowledge of it in its details." He requests information with evident sincerity. He has recourse to prayer for guidance and for inspiration. He asserts his dependence on the Father for instruction. We are forced to the conclusion that, as a man and as wholly normal and human, Jesus did

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not possess absolute Divine omniscience. In psychological study and investigation it has seemed to many thoughtful scholars that the "will to forget," and the power through will definitely exercised, to wipe out, obliterate, experience and knowledge is the very highest human faculty—akin to Divinity. We possess it but vaguely and feebly. But God possesses that power perfectly. He can will to forget—and forget. "I will cast all thy sins behind my back; I will remember them no more against thee forever."

So may it not well be that God, in becoming man, deliberately willed to forget, to obliterate, certain knowledge, that He might thus become entirely man, and truly perform His mission, make His struggle, achieve redemption, as He did?

He knew perfectly, infallibly, all that it was necessary for Him to know with regard to His own redemptive mission in the world. He knew God's will in relation to that mission. He knew men's hearts and men's needs with unerring precision. But in order to complete His oneness with man He was self-limited with reference to that knowledge and that power which transcend all finite conditions.

If as man He had seen beforehand with immovable accuracy the issue of every trial He was to undergo, He would be like a mere actor on a stage who knows that the adversary will not really hurt him though the spectators are thrilled and faint at the encounter. And if He were such an actor He would be far removed from us if we felt the prick of pain, the sting of real ingratitude, the coldness and indifference of friends, the weight of real pressure, and the suspense of real delay and uncertainty.

These "limitations of consciousness" alone make possible a really human experience. They alone make possible genuine human sympathy. Christ "bore our griefs and carried our sorrows." If you have ever truly sympathized with the grief or pain of another you have cast aside any superiority you may have possessed. You have not spoken from "the secure platform" of a more fortunate position. No! You

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have abandoned these prerogatives and entered really and truly into the conditions of another's consciousness.

This is startlingly illustrated in the case of the dead Lazarus. "Jesus wept" with the weeping sisters. Why? Did He not know He could raise him to life? Were those tears hypocritical? No, no! But He entered with such perfect sympathy into the sisters' great grief that everything else was forgotten. Even so, to be truly "one with man" He stripped Himself of certain prerogatives of knowledge.

THE GRACIOUS MINISTRY

1. *As Teacher.* He was the Divine Teacher.

The three marks of His Divinity are the note of absolute authority, the enunciation of infinite principles, and the eternal nature of His teaching, overleaping all temporal and spiritual barriers. He taught for eternity.

Christ the Teacher finds very large place in the New Testament. It seems remarkable that we give it so little emphasis. This was the significant title among the people, including His disciples, during His earthly ministry. It is recorded about ninety times in the Gospels. Nicodemus appeals to Him, when he would give Him highest consideration: "Rabbi (teacher), we know that thou art a teacher come from God." Christ, in one of the most solemn moments of His ministry, uses the same designation. When He washed the feet of His disciples He said: "I, your Lord and Teacher, have washed your feet; ye ought therefore to wash one anothers' feet."

The teacher's office was an important function. The "training of the twelve," as Dr. Bruce points out, was Christ's greatest earthly work. It was a wonderful school which He established along the hillsides of Galilee. The pupils had an excellent preparation for their work, when they came to the wonderful Teacher. Each one had a good trade, with all the discipline that that implies, and each one knew his Bible (the Old Testament) by heart. They studied nature together, and domestic economy, and public events, and the social relations of men, and the religious

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controversies that prevailed, and the new teaching of the Divine Messiah, and the abundant revelations of the love of God. Here was the greatest school the world has ever seen, greatest in its subjects and in its teacher. Call the roll of the illustrious teachers by whom the world has been blessed—Socrates, Plato, Aristotle, Anselm, Abelard, Milton, Locke, Arnold, Hopkins. The most illustrious Teacher of all is Jesus Christ. His words alone abide.

The inner secret of His matchless teaching has been indicated by Dr. W. L. Hervey, of Teacher's College, New York, a notable educator: "His teaching power is fundamentally a matter of character, the direct result of *His oneness with God.*"

2. *As Exemplar.* He is sinless; He lived what He taught. He is our perfect model in all highest human attributes. President H. C. King has said: "Jesus Christ is the greatest in the greatest sphere, that of the moral and spiritual; and he is that by common consent of all men . . . He alone is the sinless one."

Four facts are outstanding. He set forth the highest possible ideal of human character and life. He lived up to that ideal in His own earthly experience. He, while of all men most humble, was conscious of His own perfection. He compels all who study Him honestly to admit His absolute preëminence.

In spite of individual and natural sins and shortcomings, in spite of hatreds and enmities, wars and turmoils, Jesus Christ in His Divine-Human Personality, remains the supreme force in human history, the White Christ, the sinless One whose transcendent glory shows above the civilizations and cultures of the ages.

Christ's sinlessness stood the test of *intimacy*. "No man is a hero to his valet." "It does not do to know even the best people too well." Whitefield, asked once if he thought a certain man was a good Christian, replied, "How should I know? I have never lived with him." Those who were closest to Jesus are those who speak with greatest awe and

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emphasis of His immaculate holiness. Take John and Peter. The first says: "In him was no sin." The other: "One in whose mouth was found no guile."

Christ's sinlessness stood also the test of eternity. A Roman woman wrote to her husband, Pontius Pilate: "Have thou naught to do with this just man." Pilate three times exclaimed: "I find no fault in him." The dying thief confessed: "This man hath done nothing amiss." The centurian testified: "This was a Son of God." His life attests the truth of every claim. The ages have found no single flaw in that Exemplar.

3. *As Reconciler and Redeemer.*

Here was his supreme office as our Divine Friend. I do not speak now of His atoning sacrifice. I wish to speak simply of the fact of His infinite fitness, as the Son of God and the Brother of man, to bring God and man together.

The personality of Jesus wins humanity. His is the only personality that covers the whole territory of humanity. He is not Greek nor Roman nor Hebrew, but Man, and not man of any particular type or time, but Son of Man. He gathers in Himself all the essential elements of our total humanity, and, holding them in perfect proportion, rises above every race and every age and every station.

There is no peculiar individuality about Jesus that localizes Him. In the world's great men national characteristics are always clearly marked. Call the roll of the master men of any race and you will find that they are the men who have most perfectly incarnated the racial characteristics and the national spirit. One cannot conceive of Plato being other than a Greek. Cicero was a Roman through and through. Dante was an Italian of the middle ages. Bismarck was a German always. Shakespeare, myriad-minded as he was, was an Englishman—or, at least, the son of the English-speaking race. No one could think of calling William Ewart Gladstone an American or Abraham Lincoln a Spaniard. Great as any man is, and broad as his sympathies may be, he belongs to one race. But you

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cannot nationalize Jesus of Nazareth. He belongs to all the nations and to all people. The one broad, catholic, universal man, globing in Himself all the qualities of the races.

Rising above all races, Jesus rises above all ages. The world's great men are the sons of definite ages in history. They incarnate the thoughts and tendencies of their own period. They are the exponents of the times in which they live. In their time they are supreme, but when the epoch has gone they, too, begin to fade. Not many names cover two or three generations, and but few span a century. Jesus is not the product nor the property of any age. Galilee could not hold Him. He did not so much walk the streets of Jerusalem as the highways of the centuries. He transcends all generations and appeals to this far-off period in which we live more potently than He did to the century that witnessed His birth and work and death.

THE CONTROLLING ENERGY

I have spoken of the Divine Man, the Divine Limitation and the Divine Ministry. I have simply indicated the meaning of the fundamental Christian truth of the Incarnation. I have not adduced proofs or elaborated arguments—they would fill volumes. In closing, I ask the questions: How did the disciples come to realize that Christ was the Divine Man? Why do we so accept Him?

It is difficult for us to get the viewpoint of the disciples. The story of Christ and the fact of His influence are no novelty to us. His teachings concerning sin and redemption, the tender love of a heavenly Father, and the perfect revelation of that love in Himself, are so familiar to us that we accept them nonchalantly and pass them by. The world is full of books concerning Christ and His Gospel, the Christian system and the history of the Christian Church, books of theology, books of interpretation and defence, books polemical, juristic, evangelical, doctrinal. Our eyes are blinded. We cannot realize the amazing power with which the original revelation burst in a blaze of glory upon the hearts of the first followers of the Master.

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The people of Judea and Galilee had no large background of history and experience for their ideas concerning Christ. They judged Him and His claims directly at first hand. Everything in relation to Him was clear, sharp, immediate. The overwhelming testimony of the Gospels and Epistles is that the impression made by His words was that God had spoken; and by His presence that God was with them. They judged Him by the way in which His words, His works, and His example thrilled their hearts. They spoke out of their personal experience. "We beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth"; and "as many as received him to them gave the power to become the sons of God"; and "every spirit that confesseth that Jesus Christ is come in the flesh, is born of God"; and "the law of the spirit of life in Christ Jesus hath made me free." These are but a few out of a great multitude of burning testimonies.

What do they mean? They mean that whosoever came with open heart into the presence of Christ, listening to Him and willing to follow Him, was captured by the Spirit of God Himself. They knew that He was the Son of God because He brought God into their lives. The law of the spirit of life, the controlling energy of the Divine spirit, changed them completely. By a single sentence Christ could alter the whole tenor and outlook of a man's life, and He frequently did so.

Our testimony agrees with the testimony of the earliest disciples. We know that He is the Divine One because, since we gave ourselves to Him, the Spirit of God has been in our souls. This is the final and unanswerable proof of the Incarnation. Christ has brought God into my life!

Phillips Brooks: Christian, Minister, and Man

BY DR. ARTHUR T. FOWLER

“**O** LORD and Sovereign of my life, take from me the spirit of idleness, despair, love of power, and unprofitable speaking.” These words were found in one of the notebooks of Phillips Brooks after his death.

The volumes comprising his life, his letters, and collections of sermons and lectures which he gave to the world, aroused almost as much interest as did the writings of Frederick W. Robertson, a generation before.

Three quarters of a century ago men were trained to take their places in the world according to the theory of the time. We know what that training implied. It was cultural. There was poetry in it, the tidal movement of Homer, the serene stateliness of Virgil, the urbanity of Horace, the eloquence of Demosthenes and Cicero. There was history, not the documentary research of today, but the pageantry of the past, passing in not too arduous review. There was philosophy. There was mathematics to discipline the mind. There was also obligatory church and chapel attendance.

This training was to make men Christian gentlemen. They were destined for the professions. They had a standard of manners and of speech; and, if clergymen or lawyers or legislators, they were fond of illustrating their speech with quotations which embodied the wisdom of the past. To us who belong to the new order of things there is something rich and urbane in this older type, and as it is passing we are beginning to feel concern, for its departure will leave something to be desired, and unattainable without it. The older scholarship was a scholarship of serenity and breadth. The new scholarship is a scholarship of intensity and selection. The new scholarship may produce a

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Huxley, at its best, but it was out of humanism that Phillips Brooks grew.

To one who has studied his life it will not be difficult to fix upon what is the most distinctive principle which formed the foundation of his character. It is the breadth and depth of his humanity, coupled with a deep sense of righteousness. Looking at him thus broadly, he may be called a great Christian humanist. He brought to his work, and to the world, a superb human soul. Every energy he could command was brought to bear upon the task of interpreting and ennobling human life. The total impression left upon us is that we are in contact with a great soul, filled with longing for his brother man, and the more we study him the more the impression is deepened.

Born of a sturdy Puritan stock with the consummate flower of nine generations of cultured New England blood in his veins, we are prepared to know that he inherited the Puritan's noble sense of the worth of humanity, his estimate of the possibilities of the soul, and his devotion to its highest welfare. Trained in the best traditions of Puritanism and experiencing the noble influence of a godly father and mother, the foundations of his character were well and truly laid, and his life was unconsciously prepared for his great mission. On his father's side he was related to John Cotton, whom he took pleasure in calling his "very great grandfather." On his mother's side he could claim a relationship with the founder of Phillips Academy, Andover, and with Wendell Phillips.

Some one has described his mother as being "gifted with a genius for religion." The fact that four out of her six sons entered the ministry speaks volumes for her influence. Here it will not be digressing to ask: What light does this mother's example throw upon the problem that there are not more young men making a choice of the Christian ministry today?

Among the other influences in Phillips Brooks early life was that of Dr. Vinton, the rector of St. Paul's Church where the father and mother were members. To his wise

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and helpful influence and counsel the younger man owed a debt of gratitude which he was always ready to acknowledge. But the influences of these early years were not only religious. In the middle of the last century, a boy born in Boston was especially favored. The domestic and social life of the time was marked by an intellectuality and simple dignity, that were helpful to the right development of manhood. There were older men of distinction, to whom the younger could look up and from whom they could learn the true meaning and value of life. There was a spirit of democracy and patriotism that could not but influence the life of every young man who was in the least susceptible to them, and that taught that in the commonwealth of intellect men could be essentially brothers.

From the Adams School, and the Latin School in Boston, he entered Harvard University. It was his purpose to become a teacher, and though earnest and attentive for a year, this purpose was characterized by him as an unmistakable failure. Undoubtedly it was the very thing he needed at the time. It compelled him to search his heart and decide definitely and finally what was the work for him to do in the world. Consulting his pastor, he decided to enter the Theological School in Alexandria, Virginia. Here the power of concentrated and steady work soon began to tell, and there were seen the foreshadowings of a career of usefulness and power.

The three years spent at Alexandria cannot be said to have been interesting apart from the instruction which he received. On the first night in the school he was amazed at the religious zeal of the young men who poured out their souls at the prayer meeting. The next day he was no less amazed to find that these young men came to their classes unprepared. Speaking of it afterwards he said: "The boiler had no connection with the engine." In his last year, writing to a friend he said: "When are you coming to see us? Leave your intellect behind; you won't need it here."

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After ordination he was called to Philadelphia. Here he began to feel the responsibility of standing in the prophet's place, and the importance of his mission. Having found his profession he sought to make all his powers and capacities contribute to its forcefulness and success.

At Philadelphia he wrote the beautiful poem, "O Little Town of Bethlehem," which has taken its place among the enduring religious poetry of our time. He believed that every preacher should be something of a poet, and scattered through all his sermons and addresses are fragments and quotations which reveal to us how he lived up to his belief.

While he was at Philadelphia the country was in the throes of Civil War. That he was no passive observer can be readily imagined. He once defined Philadelphia as the "temperate zone of religious life," but it was too near the equator of warfare to be temperate in its relation to the war. When the news of the victory of Gettysburg reached the city he interrupted the morning service to announce it. There are those who have traced resemblances between Lincoln and Phillips Brooks. In the depth of their sincerity, in the simplicity, directness, and breadth of their natures there certainly was a likeness. The tribute he paid to Lincoln might be applied to himself: "There are men as good as he, but they do bad things. There are men as intelligent as he, but they do foolish things. In him goodness and intelligence combined and made their best result of wisdom."

After a period of travel abroad, in 1869, he was called to Trinity Church, Boston. To him it was more than a call. It was a home-coming. He loved Boston. On returning from a trip abroad on one occasion, he is said to have exclaimed: "There is nothing on earth so good as being a minister in the city of Boston." Shortly after his death it was reported of him that he once said to a friend: "What do you suppose I have been doing today? Why just walking around Boston and looking at the streets and the people."

The city with its vast population stirred him, and he was

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content that every cobblestone should replace a blade of grass because it represented humanity. He had the artist's eye for scenic beauty, but he loved more the crowded city street, because he felt there the surging tides of human interest. He sympathized with Thomas Guthrie who criticized the sentiment, "God made the country, but man made the city." Many things combined to make him a great city pastor, such as his early training and environment, and his entering upon his ministry at the beginning of the Civil War, which was a time of great distress and also of great opportunity. Many a man was lifted out of himself by the greatness of that conflict into a more effective service.

A marked characteristic of Phillips Brooks was his genius for friendship. Through it is revealed the large-heartedness and the tenderness of the man. He was a delightful letter writer. These letters do not possess the moral seriousness of Horace Bushnell nor the brilliancy of Frederick Robertson, but for ardent friendship, and for the unfolding of his desire to live in the affections of his friends they are unsurpassed. In his personal intercourse he revealed a Puritan reserve, but as the deeper friendship took hold of him, the more self-revealing he became, till his friends felt that they were in the presence of a great soul. His manliness, his downright sincerity, and his earnest conviction, made an unfailing impression. Lincoln had a profound influence over him, and this was true because Brooks was a sort of interpretation of the high qualities of the great Emancipator.

His development like that of all true men was gradual and yet progressive. Through all his experiences, in the tides of emotion which swept through his soul, and in the spiritual and ethical principles which were a part of his life, we see the unfolding and at the same time the unifying processes, which made him the great interpreter of life. This coupled with an ethical optimism and spiritual idealism, led him to realize as Goethe did that the end of life is to live in the realm of the true, the good, and the complete.

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Phillips Brooks' love for children was remarkable. On birthdays and at Christmas time the children of his relatives and friends were always remembered. The secrecy in the Christmas of childhood was never lost to sight. "Very Private" was the heading to one of his letters written from Vienna on one occasion to one of his nieces in Boston. "This letter is an awful secret between you and me" it began. "If you tell anybody about it, I will not speak to you all this winter—and this is what it is about. You know Christmas is coming; and I am afraid that I shall not get home by that time, and so I want you to get the Christmas presents for the children." Here follow directions and injunctions to find out in the most secret way what they would all like best. Thus he entered with heartiness into all phases of child life. Not only in the immediate circle of his relatives and friends, but in his parish he made himself the friend of the children.

In his own life also he saw the value of preserving the heart of a child, and always clung to the sunny memories of his own happy home. He once said: "Many a man can say, 'I did the things my father told me, but the man I am my mother made me.'" In this confession we see the youthfulness of his own heart. When he was invited to preach before Queen Victoria some one asked him if he was afraid. "No," he replied, with a smile, "I have preached before my mother."

His relation to Helen Keller was strikingly beautiful. "Please tell me something that you know about God," she wrote to him, and the reply which he sent was precisely fitted to the nature and understanding of the child, and is summed up at its close. He said: "And so love is everything; and if anybody asks you, or if you ask yourself, what God is, answer, 'God is Love.'" His relation to Helen Keller grew into intimacy, so that after his death she wrote, "Oh, it is very hard to bear this great sorrow—hard to believe that I shall not hold his gentle hand while he tells me about God and love and goodness." However, the memory of his words came back to her: "And in the

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midst of my sorrow I seem to hear his glad voice say: 'Helen, you *shall* see me again in that beautiful world we used to talk about in my study. Let not your heart be troubled.' Then heaven seems near, since a tender, loving friend awaits us there."

This gives us our point of view in considering the preacher and his message. He had no ambition to be known as a profound scholar, a great organizer, or an astute ecclesiastic; for the dogma of Apostolic succession he had the utmost contempt. His one aim was the bringing of the message of the gospel home to the hearts and consciences of his hearers. For this science, literature, biography, history, poetry were all studied and placed under tribute with the pulpit in view. He found much in the great masters of literature, Shakespeare, Jeremy Taylor, Ruskin, Carlyle and Browning. On the more strictly religious side Maurice, Stanley and Bushnell spoke to him. He once said: "What a difference it would have made to me had Tennyson not lived!" He was always ready to seize upon some rich metaphor, some illuminating analogy, or some fact of history or life with which to illuminate and enforce his message.

When we speak of a preacher's method we usually have in mind the truth he interprets and advocates, with such conviction and earnestness as he feels he has been called upon by God to utter. It implies an appropriation and assimilation of truth by the preacher, so that it becomes his personal, mental, moral and spiritual possession. It is the truth summoning a messenger to proclaim it. This is what may be called the prophetic gift and message. Phillips Brooks did not have much to say about his message, but he did preach as the messenger of God. To him the divine call was no remote thing apart from the genuine experiences of his common life. To him it was the most natural thing in the world that he should feel constrained to tell men of the power which had become a mighty force in his own soul. He held that preaching must be a message of moral conviction and of spiritual sympathy. Hence his

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preaching centered chiefly in the great practical truths of Christianity.

These truths were set in a great variety of forms, with a wealth of illustration, but they were always the fundamental truths revealing Christianity as a life. He was therefore what every true preacher should be—an interpreter. He was neither a radical, iconoclast, or dogmatic confessionalist. He kept clear of the shoals upon which so many preachers wreck themselves today. He avoided that ultra-orthodoxy which makes religion unacceptable to intelligent people on the one hand, and a rationalistic naturalism which makes religion unacceptable to spiritual people on the other.

He felt that excessive dogmatism was the infirmity of clothful minds, that those too indolent to think endeavor to make compensations for their ignorance by arrogance of assertion. Such conceit he viewed as the exact opposite of the spirit of Jesus, when he taught about the meek inheriting the earth. The Light was for those who love God, who try to realize him, who will do their duty, and who are humble enough to confess their ignorance, and honest enough to accept the truth.

To deal with the theological background of his preaching would take us into a discussion which we do not have space to elaborate. For him religion embraced the whole man—intellectual, æsthetic, social, spiritual. It is the complete man turning all his functions towards God the Invisible and Eternal. In establishing this relation Phillips Brooks would agree with Horace Bushnell when he said: "Loving God is but letting God love us." No Calvinist insisted more strenuously than he did that all spiritual life has its beginning in God. A purely human self-wrought religion was to him a contradiction. At best it would be only a system of ethics. He saw that all true religion has its initiative with God, and as such God became known as a moral authority. To him God as revealed in Jesus Christ was intensely personal, and the kinship between God and man as revealed in the Incarnation is the

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great central fact of human history, and the mightiest motive for Christian service.

In his view of the church he never seemed to share in that conception of organic union so much advocated by some of his contemporaries. In his lectures on Tolerance we see that he never held such a view of the Church as to make it impossible for him to assist any organization which had for its purpose the ministering to the spiritual needs of humanity. For that interdenominationalism which is so often but another name for intellectual and moral laziness, he had nothing but contempt. Yet he could declare in a characteristic way: "I cannot live truly with the men of my own church, unless I also have a consciousness of common life with all Christian believers, with all religious men, with all mankind." Who will not say that in these words of sympathy with all Christian believers lay the secret of his power?

Phillips Brooks' "Yale Lectures on Preaching," furnish us the best possible background for our study of him as a preacher. He insisted that preaching was the expression of "Truth Through Personality." Of these two elements every sermon must be composed. Scores of passages might be taken from these lectures as illustrating how he viewed preaching in the light of his own definition. Here are some of his sentences:

"There must be a man behind every sermon."
"Preach positively what you believe. Never preach what you do not believe, or deny what you do believe."
"The real power of your oratory must be your own intelligent delight in what you are doing." "A sermon is truth and man together. It is the truth brought through the man." "Say nothing you do not believe to be true, because you think it will be helpful."
"Keep back nothing which you know to be true, because you think it may be harmful." "The value of the human soul is more than the mere sense of the soul danger. It is a deliberate estimate set upon a man's spiritual nature in view of its possibilities." "To be dead in earnest is to be eloquent." "Never allow yourself to feel equal to your work. If you find that spirit

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growing upon you preach on your most exacting theme, to show yourself how unequal to it you are."

In utterances such as these the purpose and method of the man are revealed, and the fact that in them was the fruit of his own thought and practical experience. We do not hear much about doctrine today. When it is mentioned it is usually in connection with rigidity and narrowness, but the advice of Phillips Brooks was: "Preach doctrine, preach all the doctrine you know, and learn forever more and more, but preach it always, not that men may believe, but that men may be saved by believing it."

The subjects of sermons should be, in his opinion, eternal truths and their application to the events of current life. To him the gospel was a proclamation of life to all men, and not a bundle of separate messages for different classes of men. With him the same sermon would serve its purpose whether it was delivered at Harvard University or at the State Penitentiary.

The incident is related of a Boston minister, who was invited to address about eight hundred physicians at a dinner of the Massachusetts Medical Association, and who remarked to Mr. Brooks: "I don't know what under the sun to say." In answer came the characteristic reply: "It doesn't make much difference what you say, so you do not say what they expect. Preach the gospel." This was what he was always ready to do, and it did not matter whether he addressed the learned or the ignorant, they were always ready to hear him. It is recorded that during a Moody and Sankey revival in Boston Mr. Moody was taken ill, and Mr. Brooks was asked to take his place. The Tabernacle erected for the meeting was thronged. At the close as the thousands poured out of it, one man was heard to make a remark which was typical of the feeling of many: "Why we have a preacher of our own just as good as Moody!" It was before such large and miscellaneous audiences that he was often at his best. The ground of appeal was not only to the mind and the heart, but to that spiritual reason which is no special function of one's nature, but is

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the best action of the whole nature working together. He believed in the receptive faculties of hearers and here he revealed his insight into human nature.

To fully estimate Phillips Brooks it would be necessary to come into contact with the personality of the man. Let us look at him as he became the medium of the truth as he understood it, and as he delivered it to men. Before the hearer is the great round pulpit of Trinity Church, with its sounding board overhead. In it stands the preacher, symmetrical, massive of figure, six feet four inches in height, clad in the black Geneva gown. With dignity and swiftness he moves to his place. In a low tone of voice the text is announced. As he plunges into his subject his voice gains in volume; his words are uttered with an ever greater rapidity, taxing the unaccustomed listener to the utmost. With the rising of the voice there is a remarkable clearness of enunciation. There is a sympathy, a tenderness, a conviction, a pleading in the tone of voice that is fascinating. Of gesture there is very little; a raising of the hand and a pressing of it to the side and a toss of the head complete the picture.

His style was too rapid, colloquial, and concrete for technical purposes. His language was always realistic, and uttered in honest, idiomatic English, in which the Anglo-Saxon element was abundant. It was thus that he became a singularly persuasive interpreter of truth. There have been more distinctively intellectual preachers. Mozley, Liddon, Stanley, Robertson and Bushnell were such. But none of them possessed such vivacity of thought and attractiveness of diction. There was no assumed scholarliness or profoundness, but he struck quick and deep into the heart of things.

Through all his preaching and also in the administrative work of his parish he sought to be helpful to those under his charge. He knew how to utilize the abilities of others. Not only for preaching but for other work as well he conserved his energies. He was always accessible to those who sought his counsel or service. When he became a bishop

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he was urged to adopt office hours in order to shield himself from innumerable callers, but he replied: "God save the day when they won't come to me!"

The desire to reach and help the men and women of his time was the passion of his life and found expression in many forms of service. Gatherings bearing upon the historical, civic, and literary phases of life called upon him for service, and in such places he always made himself felt as a man among men.

In his life when he became a bishop there was the same characteristic helpfulness bestowed upon others, and wherever he went he was regarded as the great Christian humanist and the preacher of righteousness. His zest for life was expressed one day when he exclaimed to a friend, "I don't want to be old, but I should like to live on this earth five hundred years." The horror of his life, he once told another friend, was that he might live to be old, and lose his voice, and so be unable to preach. Happily this was not to be, for in the maturity of his powers he entered into rest.

In Phillips Brooks there was an indefinable gift of personality. He chose preaching to convey truth through that personality. His sympathy, faith, and unselfishness blended in such a manner in his personality that he always left the impression that he was the interpreter of the Unseen, spiritual things that are hidden behind the seen and the temporal, and whose existence it is all too easy for us to forget. Lucy Larcom soon after making his acquaintance wrote: "To look into his honest clear eyes was like seeing the steady lights in a watch tower."

Any man who would know what it is to be a real, helpful, full and earnest preacher, and any Christian who desires to let God live in him and speak through him, and who would know what God can do with a manly human soul, may well give himself to the study of a career like that of Phillips Brooks.

In a transept of an English church, under a magnificent rose window, through which glimmer the soft rays of a

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sunlit day, is a grave, and on it is this inscription: "Here lies John Richard Green, author of the History of the English people. *He died still learning.*"

Phillips Brooks was ever an eager student of divine truth, and unto life's end he was still learning!

Has Evangelism Failed?

BY PRESIDENT AUSTEN K. DEBLOIS

QUITE a tempest of talk was aroused a few months ago by the assertion that "evangelism has failed." Who made this startling statement in the first place I do not know; but it set many tongues to wagging, and challenged the literary and forensic ability of many clerics, critics and plain citizens.

The religious press discussed the question at length. Several of the more prominent daily papers devoted sapient editorials to its consideration. People inside and outside of the churches argued the matter pro and con. A large number of critics, both friendly and hostile to the church, took it for granted that the assertion was true and proceeded to show why it was true.

They said that evangelism has failed because "church values" have been substituted for "kingdom values" while "churchianity" has usurped the place of Christianity. They said more than this, as follows: It has failed because its entire rationale is at odds with sober and progressive modern thought. It has failed because in this materialistic age men have ceased to be spiritually minded. It has failed because the great mass of the people, in America at least, have been so completely caught by "the sport craze" that their ardors are wholly engrossed by it, draining the life of all higher enthusiasms. It has failed because the dominant religious emphasis is now concentrated upon education rather than conversion. It has failed because of modernism in the pulpit; because of commercialism in the pews; because a socializing Christianity is more popular; because the radio, moving pictures and the automobile have dissipated all serious religious thinking; because business methods and denominational programs have taken the place of the old-time spiritual interests and responsibilities.

One secular paper affirmed strongly that the death of evangelism and the antipathy of the churches to evangelists

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have been caused by the evangelists themselves; because of their eccentricities, their superficialities, their befogging obscurantism, and their money-seeking propensities.

A distinct impetus was given to the discussion by the publication of the results of a questionnaire sent out to a hundred prominent evangelists by Mr. Charles Stelze, well known for his fine service during many years in the realm of practical Christianity. He reported that "nearly all of those questioned admitted that evangelistic work is becoming more difficult, that the number of 'converts' is distressingly small, and that those who are still doing evangelistic work are not engaged more than half of the time."

So from the evangelists as from people in general comes the declaration that evangelism is declining if not altogether dead. One daily paper explains that it has failed because it is not up-to-date. In the earlier days circuit riders and itinerant preachers uttered in impassioned accents "a message of sin, damnation, repentance and salvation." The whole countryside gathered to hear, and revivalism enjoyed its days of wide success. In this more strenuous time people are sophisticated and busy, and the eternal veracities, which are boorish and uncomfortable to the sleek and selfish man of today, have been banished to a realm beyond the reach of his day-by-day life.

Every preacher of any wide experience knows full well that evangelistic meetings do not now, except in rare instances, attract the non-Christian elements in a community. Sinners no longer attend revival meetings. The old-time evangelistic sermons, preached in the fashion of thirty years ago, produce amazingly meagre results. The evidence for the truth of these statements is overwhelming, and cannot be successfully refuted.

Nevertheless, evangelism is not dead. If it is dying the Gospel is dying and Christianity has completely lost its grip. For evangelism, the Gospel and Christianity are bound together by ties that men and demons cannot break. Sin remains in the world. Sin is as black as ever it was. Sin brings suffering as it has always done. Men still are

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anxious about their souls, though their conduct may seldom show it. The doctrine of damnation has been largely tabooed as too old-fashioned and quite unfashionable, but it might be well to revive it! Men still hunger for something higher than the trash on which they feed.

The Gospel message has not changed. The grace of our Lord Jesus Christ still avails for the errors and sins of a lost world. The present rage for sensuality, the worship of nudity, and abandonment of the decencies, can only produce sorrow and hopelessness. It is forever true that whatever a man or an epoch sows shall produce a harvest like unto itself. Man needs God. Until that need is crushed out of the human heart the Evangel and evangelism will hold their place and have their mission.

God lives. The holiness of God and His infinite compassion persist. Sin persists also; and the need for redemption from its devastating effects continues to be the most urgent human need. The revelation of God in the face of Jesus Christ loses none of its radiance as the years pass. Repentance and faith are still the necessary conditions of a sanctified self and a victorious life.

The turning of a soul to God through conversion, and the possibility of growth to spiritual greatness and graciousness of character are vital facts that lose not one whit of their force and value. No essential of the Gospel has atrophied. The Evangel lives on and on. It carries in its bosom a promise constantly renewed, a potency that endures.

In what respect then has evangelism failed? In no respect whatsoever! There is a singular confusion of terms in the minds of the critics. Evangelism is the impartation of the Gospel message to the man and to society. Evangelism is the winning of men to Christ's way. Evangelism involves also the establishment of Christian principles in the heart of the man, that he may advance in Christian character. So evangelism still has its mighty work to do, and, through the agency of innumerable Christian lives, it is doing this work today.

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Evangelism has not failed, but certain methods of evangelizing enterprise have failed. Useful at a certain time and under certain conditions, such methods have become to a great extent ineffective in our day. Perhaps the chief trouble lies with obstinate or elderly saints who regard those methods as the only and divinely-appointed way of salvation.

As a matter of fact the "revivals" and special services and evangelistic meetings and high pressure methods, which so many churches continue to observe, and whose practical power and success have so startlingly diminished, were temporary "ways and means," adapted to a particular period in the development of the religious life of the evangelical churches, and passing with the period for which they were designed.

Consider what evangelism really means and what it aims to do. It seeks to swing human lives into fellowship with God. It believes in the necessity for conversion. It realizes that such conversion implies a change in attitude wrought through faith in Jesus Christ. It is convinced that only such definite conversion can secure the desired harmony of the human life with the life of God. It embraces also within the scope of its effort the full development of the life Godward. So evangelism is both evangelistic and educational. In other words evangelism strives to establish conversion-values and character-values.

To identify evangelism, in this broad and true sense, with the particular type of effort and appeal known as "revivalism" is to confound a general principle with a particular policy. Evangelism incarnates a spiritual force of vast dimensions and eternal import; revivalism is a special method or form by which, under certain conditions, that spiritual force is mediated to men. There are many other methods, however. Much of the present difficulty is due to the unfortunate circumstance that too many good people have been worshipping a method.

The failure of a method does not imply the destruction of a principle.

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As a matter of fact the revivalism of the last century evangelists was somewhat of a new thing under the sun. John Wesley is frequently referred to as the originator of modern revivalism, but he knew little of its ways. He and his associates sought to awaken a moribund church submerged in dreary formalities, to vital faith and service. Jonathan Edwards in his methods of evangelism as in his manner of speech, differed radically from the flaming apostles of a later day.

Revivalism, and the vogue of the itinerant evangelist, were essentially a nineteenth century product. They grew out of the camp-meeting custom, and the ways of the pioneer preachers. They were carried into the great cities with effective results. As in the case of the methods of the Salvation Army in its early days, they owed that effectiveness largely to their novelty, their exuberance, and the downright earnestness of their message. They were open to many serious and just criticisms, but on the whole they served their day and generation well. But that day and generation have passed.

Some twenty years ago one of the most famous of modern evangelists, accompanied by his singer, conducted a series of meetings in certain parts of England. These meetings covered a period of several months, and there were reports of large gatherings, much enthusiasm and great numbers of conversions. A year or so later one of the leading religious journals in Great Britain issued a form letter making definite enquiries as to the permanent results of the revival. This letter was addressed to each of several hundred evangelical ministers who had assisted locally in the revival meetings.

The answers were significant. Almost without exception those faithful ministers, who had been cordial in their attitude and active in their coöperation, expressed their conviction that the results had been in every way disappointing. Many people had been swept into the churches who had not been regenerated in heart. Many of these soon became

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indifferent or critical in the quiet atmosphere of ordinary Christian service. Many, though sincere in their profession of Christ, had regarded the "revival" as the normal Christian mode of activity. Many, taking no interest whatever in the seemingly commonplace ways of church life, had caused dissension by their efforts to change those ways by introducing spectacular and high pressure methods. Many church members had been unsettled through the exciting experiences of the revival and had not been brought back to normal religious activity. The moral tone of the communities visited had not improved. These unfortunate facts had intensified the prejudices of people outside the churches, who might otherwise have been won for Christ and Christian service. In short, the testimony of the very great majority of the ministers was emphatic, in pronouncing the revival a failure.

Now let us indicate and evaluate the principles of a genuine evangelism. The chief business of the Church is to establish the Kingdom of God on earth. The means of achieving this end is that of evangelism. All other ways and measures are secondary and definitely subordinate. By evangelism the Church endeavors to realize the prayer, "Thy Kingdom come." Adequate evangelism involves the enlistment of all the forces of the Church for the redemption of the world.

What then do we mean by evangelism? It is the proclamation of the good news of salvation. This definition is accurate but it is generic. We need to particularize in order to make clear the full significance of our definition. Evangelism employs various instrumentalities. The preaching of the message of redemption from the pulpit; its patient interpretation in the Bible class, in prayer circles, in workers' groups, in young people's clubs and guilds, and elsewhere; its exemplification in the joyous and sacrificial life of the Christian; and its presentation to individuals through the channels of personal intercourse, are the principal sources of evangelistic effort. The application of the principles of Christianity, as a great social movement, to

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every conceivable aspect of human affairs, is also involved in an adequate conception of the term.

Of all these the direct appeal of person to person is the most effective; it is also the most permanent in results. It bears the divine sanction. It is the way of Christ. Of our Master's sermons only one is preserved in any fulness, and that was addressed to a small body of disciples; but the records abound in narrations that describe his dealings with individual souls. He "looked with compassion upon the multitudes," but his shepherding concerned itself with the units that made up the multitude.

The preaching of John the Baptist seems to have made the challenge to the crowd quite prominent, though even in this case we find the mass divided into groups. Soldiers and Pharisees and publicans were each given special attention, and thus the strong appeals of the prophet were directed to select companies of people.

At Pentecost we witness the real beginnings of mass evangelism. It was singularly successful. The pointed and piercing utterances of Peter brought trembling throngs to their knees, crying for mercy. The foundation for that passionate plea was laid in long days and nights of prayer. The preacher spoke as the Holy Spirit gave him utterance. The souls of the apostles were panoplied in the garments of the spiritual. There was no jarring sound of wheels, no carefully elaborated mechanism, no systematized attempt to galvanize a body of moribund disciples into a spasmodic and temporary activity.

When the devoted men of the early church "went everywhere preaching the Word," they won converts and enlarged the boundaries of the Christian brotherhood exactly in proportion to their measure of obedience to the guiding voice of the Spirit. Mighty signs and wonders were enacted by the power of the Spirit. There is no evidence whatever of the use of adventitious aids or shallow devices. In its ways of working that primitive evangelism was profoundly spiritual, and its flaming appeals, both to groups and to in-

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dividuals, created a spiritual atmosphere and built a spiritual environment.

The early labors of the Church in the "regions beyond" were overwhelmingly evangelistic in their tone. The task of translation and the labor of teaching and indoctrination were subsidiary to the central undertaking, yet they were indissolubly attached to it. Ulphilas, the first missionary to the Goths and Oshogoths, made the first translation of the New Testament into other than a classic tongue. He gave God's Word to pagan peoples in order that they might be led to believe in the Lord Jesus; and he established schools for the same purpose. To him the conversion of the human soul was the sublime ultimate of all thought and action. Such conversion, however, was interlinked with definite educational processes.

As with that hardy gospel pioneer so with those who followed him. To bring the unsearchable riches of Christ into contact with the poverty-stricken hearts of men, that they might repent, and believe, and bear witness, was the empowering dynamic. To support that witness schools of training and the study of the Scriptures were essential. It was so with Augustine in Britain and with Columba in Scotland. It was so with Patrick in Ireland, and churches and schools rose side by side in all parts of the country, until the Emerald Isle became known as "The Garden of Eden" and "The Island of Saints." It was so with Anskar in his perilous journeys in Scandinavia, and the icy fjords of Norway and Sweden came to echo and reëcho with the sweet strains of Christian music. It was so with Columbanus and his comrades as they dared persecution and martyrdom amid the mountains of Gaul: "Christ gave Himself once for us all on the Cross of Calvary; shall we not offer our poor lives as a small return to Him for all His giving?"

To preach Christ crucified; to persuade men to believe in Him; to change human lives by bringing the tremendous impact of the Gospel to bear upon their inmost being, was the animating purpose of their ministry. But upbuilding

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in Christian character ran always parallel with the winning of souls. So Europe was redeemed for God.

The evangelistic message lay at the root of the Reformation movement. The Bible became once more an open book, the guide to heaven. Christ was rediscovered. Faith in Christ was made pivotal in Christian belief and conduct. The Christ of the divine incarnation, the Christ of the holy ministry, the Christ of the atoning passion, the Christ of the resurrection, the Christ of eternal intercession, became the theme of the new preaching. Once more the Church was a living Church, and Christ a personal Saviour.

John Tyndall gave the Bible to the English folk in their own tongue, and it spoke to them of Jesus and His redeeming love. All England came gradually to be saturated with the Spirit of the Book. Luther and Zwingli, Hubmaier and Calvin and Theodore Beza, were stalwart theologians, but they were also Gospel preachers. The fundamental facts of righteousness and sin, repentance and faith, service and sacrifice, received full emphasis in their intense, persistent and effectual siege of souls. The same is true of the powerful ministry of John Knox and the Scottish Reformers: "Give me Scotland or I die!"

All the great forward movements of the Christian Church in England and America have been animated by the convincing urge of intelligent Gospel preaching. John Bunyan spoke from the pulpit to vast throngs of people and it is said that he never preached a sermon that did not contain an appeal to the sinner to cast in his lot with Jesus Christ. It may also be added that in the matter of individual approach to human souls, as in so many other matters, John Bunyan was the foremost Christian of his day in England. The strict Calvinistic theology of the Free Churches in the seventeenth and eighteenth centuries denied, and too often destroyed, the evangelistic plea, but some of the great religious teachers overrode this handicap, and set forth the simple Gospel in its bright glory.

John Wesley inaugurated an ultra-evangelistic movement that saved England for God. Of this great Wesleyan

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Crusade, Dean Stanley has said that it "moulded the spiritual character of the English-speaking Protestantism of the world." Charles Simeon was the founder of the evangelical, or Low Church party, that purged and rescued from fatal lethargy, the Anglican establishment. The religious revolution that attended and followed the preaching of Jonathan Edwards and other fearless prophets in New England was matched in later years by the reviving influence that quickened American churches in the days of Finney and his fellow-laborers. When the United States, in its days of youthful development, was in fearful peril from the hardening and degenerative influences of Deism and infidelity, an evangelistic movement sprang into being and spread throughout the newly-formed Republic. For a quarter of a century, or until 1825, the whole-hearted preaching of the Gospel of redemption steadied the churches, permeated them with heavenly life and light, created a fine missionary enthusiasm, founded a score of Christian colleges, and delivered America from spiritual and moral ruin.

The Church must evangelize—or perish. The crucial importance of this task does not minimize the value of other forms of service; but all roads must lead to this goal. The Church should help the man in his material needs, but in order to minister to the needs that lie deeper. It should save his body that it may save his soul. All educational plans and efforts should look toward the supreme end. Social fellowship and organizational ministry should be regarded as paths leading to the royal road of righteousness. Soul-saving is primary, central and final in the work of every true Church of Jesus Christ.

Dr. Howard Crosby once said that "New York will never be evangelized until every Christian becomes an evangelist." There are two terrible problems facing the churches of our land today, that of the evangelization of the big cities and that of the evangelization of the rural districts. In the towns and smaller cities the churches are doing tolerably well, but Christianity is much more than a small town religion.

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The United States is now predominantly a nation of great cities. All the chief interests of the nation centre in the cities. Within recent years the urban population has outdistanced the rural population. It is said that this is the first time in human history that such a condition has appeared in any civilized State. Are the churches conquering these tremendous centres of life for Jesus Christ? They are not even holding their own. Statistics based on careful surveys show that their membership in the greater cities is nowhere keeping pace with the growth in population.

The churches are hardly touching the fringe of the foreign groups now gathered here and there within our gates. It may be said that the Roman Catholics are caring for these groups. It is true that the Roman Church still holds the formal allegiance of large numbers of them; but the increase of Catholic population in the United States within the last thirty years has barely exceeded the number of immigrants landing on our shores who have declared themselves Catholic. This fact is exceedingly significant. The Roman Church, which many people regard as peculiarly adapted to meet the religious needs of the alien groups is making no progress whatsoever amongst them.

With the Protestant churches the conditions are quite as bad, and in most large cities much worse. There is definite loss year by year. In Great Britain a similar situation prevails. There the Anglo-Catholic group within the Established Church is making the most considerable gain. The "Low Church" is moribund. The Free Churches are failing even to hold their own. In one denomination, for example, there has been a loss of twenty-one thousand members within the last seventeen years in England alone, and a decrease of thirteen thousand in the Sunday-school enrollment. Yet the population goes on increasing.

The state of affairs in our own land calls for the most serious consideration. We are building many beautiful churches and we spend more on ourselves than ever before; but gifts to missions and general benevolence have decreased to an alarming degree, or they increase at a far lesser ratio

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than the population increases. Our wealth grows and our gifts diminish.

The missionary organizations in cities and states are hardly beginning to meet the serious and complex problems that face them. These problems are all the time advancing in seriousness and complexity. The boards and secretaries are usually noble men and women, sincerely devoted to their stupendous tasks, but how very small a proportion of the membership of the churches are standing loyally by their side, wrestling with God in prayer, pouring forth their riches to aid the work, and heartily dedicating their own lives to Christ in efficient ministry for the great cause?

It is a shallow and falsely-founded optimism that disregards these facts. It is not the plaint of a jaundiced critic that is needed to reveal the sad state of the Church. It is the warning voice of some far-visioned prophet, and of many such prophets, that is needed to indicate the sordid conditions and their perilous trend; and then press home upon the people with convincing power the crucial need of a resurrected Church.

It is serious business when the number of volunteers for foreign missionary service in a great denomination is only fifty per cent as great as it was twenty years ago. It is serious business when those who do volunteer appear to be of a less vigorous type, both intellectually and spiritually, than those who offered themselves at an earlier period. It is serious business when only a portion of those who thus volunteer can be sent to the mission field on account of lack of funds. It is serious business when whole areas of missionary territory are abandoned or delimited because of the apathy of the churches at home.

Both in lands abroad and in America itself there is an appalling lack of the spirit of fiery consecration. Conferences and conclaves to consider "the state of religion" accomplish little. Luncheons and banquets, with eloquent addresses, promote a delightful fellowship, but that is about all. It is time to go to our knees rather than to dinner parties. We are told about plans and devices and the labors

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of excellent committees, but there is something far deeper than all this that must first be learned.

There can be no new Pentecost without the ancient empowerment of the Holy Spirit. There can be no conquest of our cities unless we first see God face to face, ourselves. There can be no widespread awakening anywhere until our importunate prayers have created within us a willingness to adventure all things for God.

Wise and good evangelists have been realizing the truth of these facts for some time. A few years ago Gypsy Smith conducted a series of meetings in Boston. He announced at the outset that his sermons would be addressed to Christians. Thousands heard him each day and each evening, and returned to their own churches, better equipped than before for quiet but definite evangelistic service in the name of their Great Master.

Dwight L. Moody, in the later years of his life, used often to say that the primary need of the churches was an awakening of their own members to the insistent pursuit of a sure and permanent evangelism.

There is a demand for fresh and careful study of the methods of evangelistic activity; and for a restatement of its real purpose and vital import. Such an enquiry should consider modern human needs. Need persists; needs vary. The hunger of the soul for God continues, but special needs depend on the age, the man, and the environment. So as points of view alter methods must be changed, and the motives that lie back of the methods must be refashioned to suit the new demands.

Also restatement should be made in terms of modern knowledge. This does not mean that the vagaries of much of our so-called modern thought should receive any profound consideration. There are many fluid conditions in the world today; but nothing is quite so unsettled as our modern thought processes. There is a lack of ideals, of acknowledged criteria, of a steadying norm. There is cleverness and sometimes a brilliancy that dazzles the unwary; but little organized thinking toward solid conclusions. We

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have a plethora of vivid essayists who are sarcastic and shallow, library critics who find it popular to set up as religious censors. The crowd enjoys the epigrams of these phrase-makers far more than the reasoned utterances of stronger and more thoughtful men. But it is hardly worth while to take time to refute those whose words pass with the hour.

Our real concern is with such phases of modern thought as are really worth while and constructive. The proved results of scientific study, the vigorous teachings of a sound philosophy, the careful investigations of psychology, the admonitions of leaders in moral and social reform, the convictions of all sincere men and women who are not playing at life, but are using life to promote our human betterment, should be utilized in our effort to bring to pass the triumph of that evangel that we believe to be the supreme antidote for all earthly ills.

As our primary task we should state the meaning and value of evangelism in terms that are timeless and changeless. As a secondary but urgently-important task we should interpret these terms by methods that are both workable in practical action and understandable by the men of our modern world. This twofold task constitutes the present-day challenge to the Church and its ministry.

Recent Books

KARL BARTH: PROPHET OF A NEW CHRISTIANITY? By Wilhelm Pauck. Harper and Brothers, \$2.

This is undoubtedly the most satisfying exposition of the attitude and principles of the Barthian theology that has thus far appeared in English. Dr. Pauck is a sympathetic yet independent student of the movement. He indicates at the outset the problems of the present-day Protestant churches which reached their climax in the effort to reconcile revelation and reason, and in the struggle for an answer to the question as to whether the Christian religion is objective or merely a phase or attitude of the human mind. The conflict between tradition and the demand of the modern era is a struggle between objectivism and subjectivism. Gradually in recent years a plan of reconstruction has been attempted, aiming at a meaningful realism. This plan, observable also in other realms, is connected, within the sphere of religion, with the name of Karl Barth.

Proceeding to analyze the background of Barthianism the author shows in general how it opposes while it seeks to reconcile both liberalism and orthodoxy. It agrees at times with the more radical schools of Biblical criticism while it professes to be attracted and influenced by the dogma of an inspired Bible.

Barth and his followers are unwilling to accept that modern view of the Christian religion, so popular in American and German theological schools, which maintains that Jesus Christ is not an unique revealer of God; that the content of traditional theology must be repudiated; that the knowledge of God is a natural endowment; that the absoluteness of God's revelation in Christ has been definitely disproved; and that it is doubtful whether or not we can rightly speak of any revelation whatsoever. Barthianism holds that such theology is not Christian, and certainly is not Christian belief as expressed in the Bible. It declares unequivocally that "God reveals himself in the Word." The author goes on to trace in detail, and with admirable clearness of expression, the beginnings and development of this new theology, the "theology of crisis" that is today being discussed with interest and passion throughout the entire religious world.

The foundations of Barth's theology were laid in his earlier public writings, particularly in his awakening commentaries on Romans and 1 Corinthians, each of which has passed through several editions. Having raised his flag he could not lower it; having laid his foundations he was forced forward to the full development of his doctrine, and the Barthian theology is the result.

The author here elaborates the basic thesis of this theology which is the reassertion of that part of the Christian faith which emphasizes the other-worldly sovereignty of God, and the outworking of this thesis in the revelation of himself that the otherwise unknowable God has given in Jesus Christ. All of the theology that grows out of these elementary principles indicates the possible meaning of the revelation to the man of the Twentieth Century; for, as the author explains, Barth is primarily concerned with an understanding of life in all of its phases. His theology is thoroughly human. His "call to repentance" is vivid and His central message is that man can live meaningfully and truthfully only by the faith that God, "the wholly-other," has

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revealed himself once for all in Jesus Christ, and that such faith can alone produce worth-while life values.

The remainder of the volume is devoted to a careful analysis of the various aspects of Barthianism, and to a description of its conception of Christianity both in a critical and in a constructive way; and also to a serious discussion of its principles and dogmatic system as a distinctly new movement in theological thinking.

In conclusion, the author believes that Barth's criticism of modern theology "can hardly be refuted," and that his rediscovery of the transcendency of God and of the eschatological nature of the religious life are expressions of a truly profound and genuine view of life. On the other hand, he is sure that "another than Barth will have to come," to continue the course of his thinking and to apply his principles more definitely to the problems of modern theology.

NEW LIFE THROUGH GOD. By Toyohiko Kagawa. Fleming H. Revell Company, \$1.50.

This group of addresses by the famous Japanese evangelist is translated by Elizabeth Kilburn, of Sendai, and edited, with an informing introduction, by Dr. Kenneth Saunders.

One cannot read far in this volume without realizing that he has come in contact with a keen and original mind. Kagawa is one of the foremost social workers of the world today, a loving friend and helper of the poor, a formidable enemy of vice in all its horrid forms, and a profound student and exponent of economic and social conditions. These characteristics appear constantly in the pages of this book, linked always indissolubly with the author's passionate fidelity to Jesus Christ and his Gospel. To Kagawa "love is the supreme sovereign. Love binds society together from within." These addresses are really sermons, for each of them begins with the thought of God, and they consider God in his relationship with Christ and the Cross, with the human soul and with the problem of suffering, with prayer, the Bible and the conscience, with daily living and the new social order. If anyone desires to hear the words of a man moved by the strongest convictions, and uttering those convictions with a positive force and persuasive eloquence, let him ponder the messages here set forth. The chapter on God and Prayer, with its amazing illustrations of answered prayer, is especially impressive, as is the opening chapter on the new life through God, in which the author asserts the supreme and regenerative power which religion gives, a power beyond the human that is competent to heal all physical ills, to banish sadness and tears, to triumph over persecution, and to break through the death-line with thanksgiving and praise. Such a book as this is a stimulus to both brain and heart.

INTRODUCTION TO RELIGIOUS EDUCATION. General Editor: J. M. Price. Associate Editors: L. L. Carpenter, J. H. Chapman. The MacMillan Company, \$2.25.

During the last quarter of a century the Religious Education Movement has grown with startling rapidity and to large proportions. It has already a formidable body of literature and a nation-wide clientele. Its field has so broadened and its interests so multiplied that there is naturally a wide divergence of view with reference to its methods, purposes and results. Often

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the complaint has been heard that this new and many-sided movement, with all its manifold voices and messages, has failed to provide—for the churches and for Christian groups and organizations especially—an adequate textbook for the use of students. This lack is supplied in the present volume. Twenty-seven writers, the most of them competent specialists, have made their contributions to this valuable volume. Dr. Price and his associate editors have done a remarkable piece of work. The book is divided into three parts, which consider, respectively, the Orientation of the Movement, its Principles and its Institutions. The First Part outlines succinctly the Objections, the Sources in the Old and New Testaments, and the strategic achievements throughout the centuries. The Second Part treats of such vital matters as the Psychology of Religious Education, its curriculum and methods, its relations to evangelism and stewardship, its opportunity for training in worship and the qualities and principles of the leadership that it demands. The Third Part indicates the realms of action in which practical progress is being made, and emphasizes the educational discipline in the church, the home, the school and elsewhere.

The standpoint is throughout that of a loyal conservatism, while at the same time the scholarly treatment of all the subjects under discussion, and the open-eyed vision of modern conditions and needs, evince a thoroughgoing and exact knowledge of the demands of the present time within the twofold-spheres of education and religion. The book provides an ideal textbook for Christian schools and theological seminaries, for teacher-training classes.

HAVE WE OUTGROWN RELIGION? By Dean Charles R. Brown. Harper and Brothers, \$2.00.

A dozen friendly addresses on life's purpose and value, and its need for ethical and religious sanctions to heighten that purpose and deepen that value, are gathered together in this volume. We have seldom read so readable a book. It scintillates, it absorbs the attention, it impresses both mind and heart. It does not preach, or warn, or give sage advice in solemn sentences. Rather it awakens, challenges, inspires. It combines in rare fashion the spiritual and the practical. Again and again, as in the chapters on "The Weakness of Half-Truths," "The Three Crosses" and "Is a Future Life Inevitable?" it brings us easily and without effort into fellowship with the profoundest issues of life and the soul.

PLANNING YOUR PREACHING. By William L. Stidger, D.D., Litt.D. Harper and Brothers, \$2.50.

The author is known as a vigorous and successful popular preacher. In his prefatory remarks he describes his book as "a ministerial scrapbook, a manual for many years" that he hopes will be practical and useful as well as stimulating for preachers. It contains much of the wholesome wisdom and pastoral fruitage of twenty-five years' experience as a minister. It is a regular cyclopedia of homiletic material. In its twelve chapters it outlines two series of preaching programs for the entire calendar year, together with sermons on great poems, book-sermons, pulpit prayers, selected readings, pastoral letters, prayer-meeting talks, humorous selections, and other interesting outlines and suggestions for the working pastor. The author aims throughout to be very personal, practical and helpful. He gives evidence of a rare versatility. If the material here gathered for the benefit of the

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modern minister be used with discretion and wisdom, and not as crutches for lame or lazy preachers, it will be a source of real encouragement and help.

THE CHALLENGING CHRIST: THE WORK OF CHRIST IN THE LIVES OF MEN. By J. C. Carlile, C.H. London: The Kingsgate Press, 2s.

Dr. Carlile shows that the teaching of Jesus concerning the centrality of the Kingdom and that of the disciples concerning the centrality of the Cross are not inconsistent with each other: "The Cross is the gate to the Kingdom." By the Cross men are made fit to be citizens of the Kingdom. More than this, as citizens they also become propagandists. The Kingdom is built by renewed men. Theirs is the work, and by the presence of Christ in their lives the Christly purpose in Kingdom-building is carried forward. The author proceeds to elaborate this thesis, indicating the programs of the Christly enterprise in ancient days, in the extension of the challenge of Jesus to other lands, in the witness of the church, in the entire missionary movement, in the songs of the church, and in every department of modern life. The author emphasizes throughout the idea of the continuing challenge of Christ, through the changing aspects of the life of each succeeding generation. His treatment is clear, simple and eminently suggestive and helpful.

FOR SINNERS ONLY. By A. J. Russel. London: Hodder and Stoughton, 5s.

A religious book that passes through three printings within six weeks after publication, certainly deserves consideration. The present volume, written by newspaper man in close contact with the Movement, describes some of the wonderful results of the activities of the Oxford Group, and their practice of "sharing" experiences. This group was established by Frank Buchman, and the cult often goes by the name of "Buchmanism." His full name is not given anywhere in this account. He is always spoken of as "Frank," for it is one of the habits of the group for its members to call each other by their Christian names. The influence of the Movement has extended to the United States, South America, Africa, China and all parts of Europe. There is now a chain of groups around the world. The basic elements in the life of the cult are the effort after a complete personal interpretation of the teachings of Christ and his apostles, an absolute devotion to the obedience of Christ, a constant attempt to reproduce the lives lived by the early Christians, and the sharing of experiences through frank and open confession of each one's sins and needs. Some of the stories of changed lives related here are astounding. This new movement has its faults and drawbacks, which it is not our function to criticize in this review; but the fact remains that a remarkable new religious crusade has made its appearance and cannot be ignored by the Christian world.

A CENTURY OF FAITH. By Charles Lincoln White, D.D., LL.D. The Judson Press, \$1.50.

The year 1932 is notable in the annals of the Baptist denomination in America, since it represents the completion of one hundred years of organ-

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ed home mission work. The American Baptist Home Mission Society was founded in April, 1832. During the past few months a series of anniversary celebrations have been held at many important centers throughout the United States, culminating in the recent sessions of the Northern Convention in San Francisco. It is appropriate that a history of this beneficent organization, from its inception until now, should make its appearance at this time. No person is more admirably qualified to compile and give to the world this story than Dr. Charles L. White, who was identified with the society for many years as its Executive Secretary. He has brought to his task exact knowledge, an intimate personal relationship with present and former officers, missionaries, and friends of the society, and a fine spirit of loyalty and devotion to the home mission enterprise, born of these vital contacts. His history deals with the inauguration and development of the work, and describes vividly the outreach of its multifarious activities. It will appeal to all those who are interested in the progress of Christian institutions in America. The Introduction is written by President Austen K. de Blois. The edition Press, as usual, has produced a book which is dignified in appearance, most attractive in make-up and excellent in every particular.

PELOUBET'S SELECT NOTES FOR 1933. Edited by Amos R. Wells, Litt.D., LL.D. W. A. Wilde Company.

This publication has for fifty-nine years been the peer of Sunday School texts. The 1933 edition, if possible, excels all previous issues. The American Standard text is used, and the contributing editors are amongst the world's best-known scholars and Bible expositors. The first six months are devoted to a comprehensive study of "The Gospel of the Son of God" as recorded in Mark. The third quarter deals with eleven of the "Great Leaders of Israel," while the fourth quarter takes up the "Life of Paul." The lesson topics for each grade in the Sunday School are pedagogically arranged, greatly aiding teachers in all departments in the preparation of the lessons. The analysis of the lesson is simple and practical, and the exposition is relevant and conservative. The wealth of illustrations makes it of great value to teacher and preacher. Those who have traveled extensively throughout Palestine will appreciate the accuracy of its pictures of places as well as the manners and customs of the natives. The preacher and the Sunday School teacher will find Peloubet's Notes for 1933 exceedingly helpful in pulpit and class preparation.

Comments on "The Christian Review"

Mattison B. Jones, Los Angeles, Calif., President of the Northern Baptist Convention: Please accept my thanks for the January number of THE CHRISTIAN REVIEW, which I am sure I shall read with a great deal of pleasure and profit.

Dr. Alton L. Miller, Boston, Mass., Ex-president of the Northern Baptist Convention: My dear Dr. de Blois: Congratulations on the first issue of THE CHRISTIAN REVIEW. You are promising us an outlet for the scholarly work of our more conservative Baptist thinkers. For a long time I have felt that there was a need for just that sort of thing. Please accept my hearty good wishes.

Record of Christian Work: We wish to congratulate you on the fine appearance of the new quarterly and to thank you for calling it to our attention. We shall be glad to exchange the *Record of Christian Work* for THE CHRISTIAN REVIEW.

The Watchman-Examiner: THE CHRISTIAN REVIEW, a new quarterly magazine published by The Eastern Baptist Theological Seminary, has made its appearance. It has 80 pages and is beautifully printed on fine heavy paper. Beyond all question such a magazine is needed. We shall rejoice greatly in its success.

Job Nathan Lamour, Evangelist, Saint Marc, Haiti, W. I.: Please can you send regularly to a young Baptist Evangelist working for God in Haiti, a copy of your interesting paper, THE CHRISTIAN REVIEW. In advance, and heartily, I thank you.

Mrs. W. E. Thayer, Sumter, S. C.: I received the REVIEW and am delighted. I enclose \$3.00. Please send the REVIEW for the year and also the book, "The Evangelical Faith," to Dr. John M. Wells, Sumter, S. C. I want this pastor to have them.

Mrs. Caroline Atwater Mason, Oak Knoll, Danvers, Mass.: May I take this opportunity to ask you to enter my name as subscriber to THE CHRISTIAN REVIEW, of which I have read in the *Watchman-Examiner* with much interest. I would like to begin with the first issue. I enclose check. I rejoice in all that I hear of the growth and prosperity of the Seminary; for it is not only doing a great work but undoing the very dangerous work of many schools—so is greatly needed.

President Nathan R. Wood, Gordon College, Boston, Mass.: I cannot write you of my great pleasure in the new Quarterly. It means much to the evangelical cause in our denomination that The Eastern Baptist Seminary has undertaken this important task. I am very deeply pleased with your own article, which I must reread more carefully, but with which I believe that I deeply agree at every point. I was just noticing with especial delight your statement that the whole area of social life, economic relations, religious education and other things must be subordinated and gathered up into the preaching of the everlasting Gospel of a crucified and risen Redeemer. May every blessing be on this new enterprise.

COMMENTS

William A. Holman, Portland, Me.: As a layman may I express my pleasure at the appearance of the initial number of your magazine. Its beautiful format invited sympathetic perusal, and I noted with surprise and interest that your quarterly dedicates itself to the emphasis of the doctrines, as set forth in the Introduction. Seriously, your quarterly is beautiful and if it truly will dedicate itself to the purpose you indicate every Baptist will pray for its success.

Jose M. Rodriguez, Buenos Ayres, Argentina: I possess your magnificent book entitled "Some Problems of the Modern Minister" which I have read with pleasure and profit. Now I have just read about your *CHRISTIAN REVIEW*, a review that is just what I desire; Baptist, scholarly and evangelical.

Dr. George L. White, Associate Secretary, The Ministers and Missionaries Benefit Board, New York: I have just received the second issue of your quarterly magazine, *THE CHRISTIAN REVIEW*, and I am writing to thank you for it. Your publication presents important subjects; it is readable and interesting, and I am sure that it will prove helpful to many. Again I thank you.

H. Q. Morton, D.D., Executive Secretary, Nebraska Baptist State Convention: I am writing to say that I have read with a great deal of interest the first issue of *THE CHRISTIAN REVIEW*. It was with special interest that I read your article on "Modern Theological Education." We have come upon a day when the minister needs to know whereof he speaks and to be able to speak with emphasis and authority.

President G. Arvid Hagstrom, Bethel Institute, St. Paul, Minn.: I have just read the second number of *THE CHRISTIAN REVIEW*, and wish to record a sense of sincere appreciation of the make-up, the spirit and the content of both numbers. It impresses me, not only as another seminary quarterly, but as a magazine that breathes a spiritually bracing atmosphere, having a real message to give and a real purpose for its existence, with the dauntless courage of the contender for, and proclaimer of, the truth it goes forth to present. All hail and large success to the editor, and to the school it represents!

The Baptist Times, London, England: The Eastern Baptist Theological Seminary has started a new venture by way of a quarterly magazine, edited by the Chancellor, Dr. Austen Kennedy de Blois. The first number promises well; it has vitality and grip. The chief article is by the editor on "Modern Theological Education." It might be read with advantage in all our colleges. In England we have not yet learned the value of the printed page.

G. B. McCreary, Managing Editor, *Bibliotheca Sacra*: We have received the initial number of *THE CHRISTIAN REVIEW* and compliment you upon the success of your first issue. We are placing you upon our exchange list; we hope you may find profit in the articles we present.

President George W. Taft, Northern Baptist Theological Seminary, Chicago: Vol. I, No. 1, of *THE CHRISTIAN REVIEW* received. Congratulations! It is attractive in appearance and is readable and helpful in content. I hope it may find a wide circulation for its message. Enclosed find subscription.

R. S. Beal, D.D., The First Baptist Church, Tucson, Arizona: Allow me to thank you for the first issue of *THE CHRISTIAN REVIEW* which came to my desk a day or so ago. I have read most of it and with increasing appreciation. I congratulate you most heartily upon this publication and wish the

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magazine every possible success. If you maintain the standard of the current number I am sure such will be the case. May God bless you and the school, and may He continue to use you to the praise of His grace.

Dr. A. Le Grand, Superintendent of Missions for the State of Wisconsin: I want personally to express my appreciation of *THE CHRISTIAN REVIEW*, published by The Eastern Baptist Theological Seminary. The magazine is especially helpful in the fact that it gives space for real articles, articles which are full enough to carry the mind of the writer. The *REVIEW* will always find a large welcome in my office and in my home.

Rev. J. Whitcomb Brougher, D.D., Pastor of Tremont Temple, Boston, Mass. *THE CHRISTIAN REVIEW* for July is filled with articles of unusual value and helpfulness to both preacher and layman. If future editions are as instructive and readable the magazine ought to have a host of friends and readers. I believe the *REVIEW* is worthy of a prominent place in our homes and should be increasingly popular as our people get acquainted with it.

Edward H. Rhoades, Jr., President of the Northern Baptist Convention, 1926-27: I have had it in mind many times to write a word to you concerning *THE CHRISTIAN REVIEW*. I have read with gladness and profit the first two numbers and have with me the third number to read on the train. In my judgment the magazine will fill a real need. Scholarly articles on religious subjects are rare; and lately we find the writing of some such articles entrusted to non-Christian authors. I cannot conceive how such articles can have any real value. You, however, have produced a scholarly magazine which breathes all through with the earnest fervent spirit of loyal Christianity. It does me good. Keep it up.

Rev. Evan Williams, Pastor of the Charles Street Baptist Church, Leicester, England: The *REVIEW* is excellent. It looks well, feels good and superior and is altogether a promising youngster. I think the strategy which prompted the publication of the *REVIEW* excellent. It is a platform from which you can appeal to a wide public and show by the contents where you stand theologically. There is a touch of the "wisdom of this world" in the move, just enough to adorn the character of the child of light—enough and not too much.

Dr. M. S. Richardson, Pastor of the First Baptist Church, Victoria, B. C.; Past-President of the Maritime Baptist Convention: It was with great pleasure and profit that I read the July number of *THE CHRISTIAN REVIEW*, published by The Eastern Baptist Theological Seminary. The articles are of high merit, and if such a standard is maintained it should command the careful perusal of every thoughtful Christian, and a place upon the study table of every clergyman. The title is no misnomer. It is what it claims to be, a Christian Review. The book reviews are most helpful, showing a necessary and discerning discrimination, in this age of many books, and a judgment regarding contents that reveals a mature and scholarly mind.